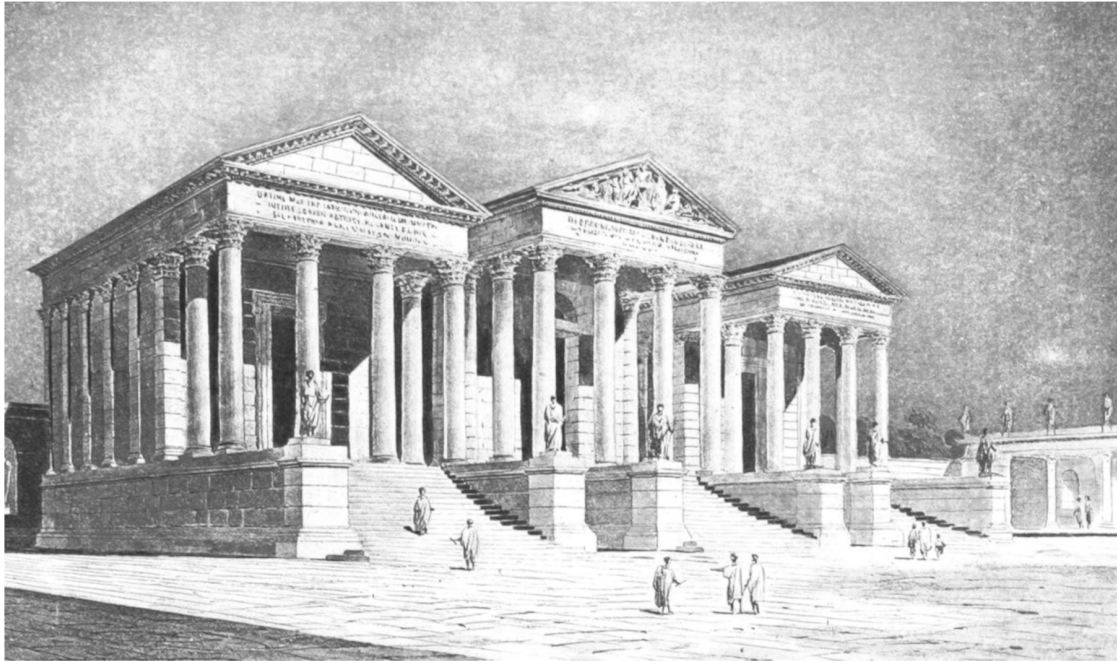


**CLAUDIUS ÆLIANUS.**  
**Various History.**



**Rendred into English**

**BY THOMAS STANLEY**

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THE END

BOOK I.

CHAP. I.

Of the Polypus.

THE 1 Polypusses are ſo ravenous that they devour all they light on ; ſo that many times they abſtain not even from one another. The leſſer taken by the greater, and falling into his ſtronger nets, (which are uſually called the hairs or grasps of the Fiſh) becometh his prey. They alſo betray Fiſhes in this manner ; lurking under the Rocks they change themſelves to their colour, and ſeem to be all one with the Rock it ſelf. When therefore the Fiſhes ſwim to the Rocks, and ſo to the Polypus, they intangle them in their nets, or grasps.

CHAP. II.

Of Spiders.

The art of weaving and the gifts of the goddeſs 2 Ergane, Spiders neither know nor require: for what ſhould ſuch a Creature doe with woven garments ? The web is onely ſpred as a net for ſuch things as fall into it, whileſt ſhe ſtanding ſtill, immovable, keeps watch : whatſoever falls in ſhe eats ; it being as much as the web can hold, is enough to ſatisfie her hunger.

CHAP. III.

Of the Ægyptian Frogs.

The Ægyptian kinde of Frogs hath a peculiar wiſedom, and farre excelleth all other : For if a Frog meeteth a Serpent bred in Nilus, ſhe biteth off a piece of reed and holds it as faſt as ſhe can croſs-wiſe, and will not let it goe. The Serpent is not able to ſwallow the reed, becauſe his mouth is not ſo wide as the reed. Thus the Frog by wiſedome overcomes and maſters the ſtrength of the Serpents.

CHAP. IV.

#### Of the Ægyptian Dog.

This also is wise in the Ægyptian Dogs: they drink of the River not greedily or freely, stooping and lapping till they have at the same time satisfied their thirst, for they are afraid of the Creatures in it ; but run along the bank, and catch up drink by stealth at times, till at last they have allayed their thirst by snatches without receiving harm.

#### CHAP. V.

##### Of the Sea-Fox.

The Fox, not onely the Land-beast is wily, but the Sea-Fox very cunning : for she scruples not the bait, neither, being greedy, refrains from it, but contemneth the hook ; for before the Fisher can pluck up the reed, she leaps up, and gnawing the line asunder, swims away. So that many times she swallows two or three hooks, yet the Fisherman cannot get her for his Supper.

#### CHAP. VI.

##### Of Sea-Tortoises.

The Sea-Tortoises lay upon land, and having laid, they immediately bury their eggs in the ground, and returning to their usual abode, swim there : They are so good accomptants, that having reckoned forty daies, (in which time the eggs are hardned and become living creatures) they returning to the place where they hid what they laid, and digging up the earth which they had cast upon them, lead their young away, now able to follow them.

#### CHAP. VII.

##### Of wild Swine.

Wild Swine are not wholly ignorant of Physick and Medicine ; for if unwittingly they have eaten Henbane, whereby their hinder parts are contracted with a kinde of Palsie, though thus shrunk up, they make to the waters, where they get Crabs and eat them with all haste. These afford remedy of their ill, and make them sound again.

#### CHAP. VIII.

##### Of the Phalangium.

The 3 Phalangium is as hurtful to Deer as to Men : If they bite the Deer, they are in danger of dying quickly after it ; yet if they tast Ivy, the bite will not harm them. But it must be wild Ivy.

#### CHAP. IX.

##### Of the Lion, sick.

When a Lion is sick, nothing will cure him but to eat an Ape.

#### CHAP. X.

How the Cretan Goats cure themselves when shot.

The Cretans are excellent Archers ; they shoot the Goats which feed on the tops of mountains, which being hurt, immediately eat of the herb Dittany, which as soon as they have tasted, the Arrow drops out.

#### CHAP. XI.

That Mice have Præscience.

Mice also are to be reckoned among creatures of greatest Præscience ; for when a House decayeth and is ready to fall, they first perceive it, and leaving their holes and former dwellings, run away as fast as they can, and remove to new.

#### CHAP. XII.

Of Pismires.

Pismires also, as I am informed, have some kinde of Præscience ; for when there shall be a Famine, they take pains extraordinarily to carry in provision, and lay up corn and other grain on which they feed.

#### CHAP. XIII.

Of Gelo.

Gelo the Syracusian dreaming that he was thunder-struck, cried out, not with a soft or low voice, as is usual in dreams, but aloud, being exceedingly affrighted. The dog which lay asleep by him, wakened with the cry, went round about him, and fell a barking fiercely and eagerly : By which means Gelo was at once delivered from sleep and fear.

#### CHAP. XIV.

Of the Swan.

Aristotle saith that the Swan begets a fair and numerous offspring ; but that they are prone to anger, fighting and killing one another. He also affirms the Swans warre with the Eagles, but so as that they resist onely, not begin the assault. It is commonly reported they sing sweetly, but I never heard a Swan sing, nor perhaps any man else : yet it is believed she sings, and then especially (as is said) she sings most sweetly and pleasantly when she draws near her end. They cross the Sea and fly too over it, yet their wings never are tired.

#### CHAP. XV.

Of Pigeons.

They report that Pigeons (the male and the female) sit upon their eggs by turns ; which being hatched, the male bedews them with a kinde of spittle to avert envy, and (as it is said) that they may not be liable to fascination. The female laies two eggs, of which the first alwaies proveth a male, the second a female. They lay all the year long, so that they bring forth young ten times in the year. Of Ægypt it is reported, that Pigeons lay twelve times [a year ] in that Countrey. Aristotle asserts that wood-pigeons are different from house-pigeons, these being bigger, those lesser : besides, house-pigeons are tame, wood-pigeons wild. He also affirms that the male couples not with the female till he hath kiss'd her, for she will not admit his society without a kiss. \* \* \* [4] But if we credit Callimachus, the Phassa, the Pyrallis, the House-pigeon and the Turtle are nothing alike. [4a]

The Indian Relations tell us that in India there are yellowish Pigeons : Charon of Lampsacus affirms that about Athos there were seen white Pigeons when the Persian Gallies coasting about Athos were defeated there. At Eryx in Sicily is the renowned and sacred Temple of Venus; where when the Erycinians celebrate the [Feast ] Anagogia, (at which time they say Venus removes from Sicily to Libya) all the Pigeons disappear, as if they went along with the Goddess. At all times else it is certain that a great number of these Birds are about the Temple. Moreover the Achæans report that Jupiter falling in love with a Virgin named Phthia, turned himself to a Pigeon : Phthia lived at Ægium.

#### CHAP. XVI.

Of Socrates drinking Hemlock.

When the Ship returned from Delus, and Socrates was now to die, [4b] Apollodorus (a friend of Socrates) coming to him in Prison brought him a Vest of fine cloth and rich, with a Gown of the same, desiring him that he would put on that Vest and Gown when he was to drink the poison ; since he should not fail of handsome Funeral-Robes if he died in them. "For it is not unfit that a dead body should be covered with decent ornaments." Thus Apollodorus to Socrates. But he would not permit it, saying to Crito, Simmias and Phædo, "How high an opinion hath Apollodorus of us, if he believe that after I have pledged the Athenians, and taken the potion, he shall see Socrates any more ? For if he thinks that he which shall shortly lie at your feet extended on the ground is Socrates, it is certain he knows me not."

#### CHAP. XVII.

Of a very little Chariot, and an Elegiack Distich.

The admired little works of Myrmecides a Milesian, and Callicrates a Lucedemonian. They made Chariots with four horses which a flie might cover ; They writ an Elegiack Distich in golden letters in a Sesammum: Neither of which a wise man (I think) will praise ; for what are these but a vain waste of time ?

#### CHAP. XVIII.

Of Women vain in apparel.

Were not many Women [among the Ancients ] luxurious in apparel ? They wore on their heads a high Coronet, on their feet Chiappines : They had also long Ear-rings hanging at their ears. That part of their Gowns which reacheth from the shoulder to the hand was not sowed together, but fastned all along with buttons of gold and silver. Thus did the women among the Ancients : The vanity of Athenian women let Aristophanes relate.

CHAP. XIX.

The Luxury of the Sybarites, Colophonians, and Corinthians.

It is a common saying and known to all, that to the Sybarites and the City Sybaris the cause of destruction was their great luxury. But I will relate what is not commonly known : They say that the Colophonians also were ruined by excessive luxury ; for they also went proudly attired, were lavish at their Tables farre beyond need, and apt to affront others. Likewise the reign of the BacchiadÃ| at Corinth (when they had arrived to great power) was destroyed by immoderate luxury.

CHAP. XX.

Of Dionysius his Sacrilege.

Dionysius plundered all the Temples of Syracuse of their Treasure. From the Statue of Jupiter he took the Robe and Ornaments, valued at fourscore and five Talents of gold. The publick Artificers not being able to touch the Statue, he first laid hands upon it. He likewise robbed Apollo's Image of a golden Periwig, which he commanded to be cut off. Sailling thence to Troezen, he impiously took away all the Treasure of Apollo and Leucothea. He also having drank a 6 grace-cup, commanded a silver Table which stood by Apollo to be taken away.

CHAP. XXI.

How Ismenias without dishonour adored the King of Persia.

I cannot omit the wise and truly GrÃ|cian action of Ismenias a Theban: Being by his Countrey sent Embassadour to the King of Persia, he went thither, and would have spoken himself to the Persian about his business ; but the Captain whose office it was to report business to the King, and to conduct such as were admitted to his presence, told him, "Theban, (he spake this merrily[7] by an Interpreter, the Captain's name Tithranstes) "the Law of the Persians is, that he who cometh into the King's presence, shall not speak with him till he hath first 8 adored him. If therefore you will goe in person to him, you must doe what the Law requires ; otherwise your business may be done by us, though you adore not." "Conduct me," said Ismenias. When he came into the King's presence, he pluckt off a Ring which he had upon his finger, and letting it secretly drop, stooped down as if he had adored, and took it up again, making the King believe that he adored ; yet he did nothing that might dishonour the Greeks. By this means he obtained all that he requested, and was not denied any thing by the Persian [Emperour].



#### CHAP. XXII.

The gifts which the Kings of Persia used to bestow upon Embassadors.

The gifts which the King gave to Embassadors who came to him either from Greece or elsewhere were these : To every one a Babylonian Talent of finest silver ; two silver Cups, 9 each weighing a Talent. The Babylonian Talent makes twenty two Attick pounds. He gave them also a Scimitar and Bracelets, and a Chain, all which were valued at a thousand Daricks. Likewise a Median Vest which they called a Dorophorick.

#### CHAP. XXIII.

Of Gorgias and Protagoras.

Among the ancient Greeks, Gorgias the Leontine son of Philolaus, and Protagoras son of Democritus, were famous as to Rhetorical opinion ; yet were they as far short of others in wisdom as boys are of men. For opinion neither hears nor sees clearly : whence it oftentimes errs, overprizing some things, undervaluing others.

#### CHAP. XXIV.

Of the Contest betwixt Hercules and Lepreas.

Glaucon [or Caucon ] [10] son of Neptune had by Astydamia, daughter of Phorbas, a son named Lepreas, who counselled Augeas to cast Hercules in bonds, when he came to demand the reward of his labours. Hereupon, as it seems, Lepreas was hated by Hercules for this advice. Afterwards the son of Jupiter [Hercules ] went to 11 Caucon; but at the intercession of Astydamia laid aside all enmity towards Lepreas. Then there happened a youthful emulation between them, and they challenged one another at the Discus, and to draw Water, and which of them could first eat an Oxe. In all which Lepreas was overcome.

Hereupon another contention arose, which of them could drink most, in which also Lepreas was worsted. At last, moved with anger and indignation, he challenged Hercules to single combat. Thus he received punishment for his counsel to Augeas, for he was slain in the fight.

#### CHAP. XXV.

Of Alexander's magnificence to Phocion, and his to Alexander.

Alexander the son of Philip, (or, if any one likes it better, of Jupiter, for to me it is all one) to Phocion the Athenian Captain onely began his letters with the usual form of salutation, Hail, so much had Phocion won upon the Macedonian. He also sent him a hundred Talents of silver, and named four Cities, of which he might chuse any one to receive the revenues and profits thereof for his own use. These Cities were Cius, Ecbatana, Mylasa, Patara: thus did Alexander liberally and magnificently. But Phocion farre more, who accepted neither the City nor the Silver ; yet that he might not seem to dis-esteem and condemn the offers of Alexander,

he expressed his respect to him thus : He requested that they who were kept Prisoners in the Tower of Sardis might be set at liberty ; Echecratides the Sophist, Athenodorus of Himera, Demaratus and Sparto: these two were brethren and Rhodians.

#### CHAP. XXVI.

Of Aglais a great eater.

I have heard of a woman that could sound a Trumpet, which art was her way of living, by name Aglais, daughter of Megacles; she wore a Periwig and a plume on her head, as Posidippus relates. At one meal she did devour twelve pounds of flesh, and four 12 Choenixes of bread, and drank a 13 Congius of wine.

#### CHAP. XXVII.

Other great eaters.

These are reported to have been extraordinary great eaters : Pityreus a Phrygian, Cambletes a Libyan, Thius a Paphlagonian, Charidas, Cleonymus, Pisander, Charippus, Mithridates of Pontus, Calamodorus of Cyzicus, Timocreon a Rhodian, both a Wrastler and Poet, Cantibaris a Persian, Erysichthon son of Myrmidon, who for that reason was nick-named 14 Æthion. It is said also that there is a Temple in Sicily dedicated to Gluttony, and an Image of Ceres the Corn-giver.[15] Likewise Alcman the Poet attests of himself that he was a great eater. And Anaxilas the Comick Poet saith that there was one Ctesias an extraordinary Glutton.

#### CHAP. XXVIII.

Diet of Fish much esteemed by the Rhodians.

I will tell you a Rhodian opinion, In Rhodes, they say that if a man looks upon Fish with a greak liking, and loves 16 Fish above all other meat, they esteem him an extraordinary person : But such as like the diet of Flesh better are reproched by the Rhodians as clownish and gluttonous, whether justly or wrongfully, I not examine.

#### CHAP. XXIX.

Of an Ewe which eaned a Lion.

The Coans report than an Ewe in the pastures of Nicippus the Tyrant did ean,[17] not a Lamb, but a Lion. By which sign it was portended to Nicippus (as yet but a private person) that he should be King.

#### CHAP. XXX.

That Galetes was beloved of Ptolomee not more for his beauty then his prudence

King Ptolomee loved a youth named Galetes: he was very beautiful, but of a mind transcending his form ; which Ptolomee frequently testified of him,

saying, "Oh thou sweet of disposition, thou never wert author of harm to any, but on the contrary, hast done several good offices to many." On a time this youth rode forth with the King, and beholding afarre off some Malefactors led to execution, he readily said, (speaking to Ptolomee) "O King, since it is our chance to be on horse-back according to some good Genius of those wretches, come, if you please, let us spur on and overtake them, that we may appear to the unhappy men as the 18 DioscURI, preservers and succourers" : (so those Gods are called.) Ptolomee much pleased with his sweet disposition and proneness to mercy, embraced him, and not onely saved the Malefactors, but confirmed and increased the affection he bare him.

#### CHAP. XXXI.

The Persian custome of presenting Gifts to the King.

The Persians have a custome which they observe most strictly ; When the King rides abroad in Persia, all the Persians make him Presents according to their several abilities. They who live by the labour of their hands in husbandry and tillage, give one neither too mean, nor too rich or too magnificent, but either Oxen or Sheep ; some also Corn or Wine. These are presented to him by every one as he rides along, and are called Presents, by which name he also accepts them. The poorer sort bring Milk, Palms, Cheese, ripe Fruits, and other delicacies which grow in that Countrey.

#### CHAP. XXXII.

Of Water presented as a gift to the King of Persia.

This also is a Persian story. They report that a Persian called Sinetes, being far from home, met Artaxerxes surnamed Mnemon; being thus surprised, he was much perplexed with fear of the Law and respect of the King. Having nothing at that time to give him, and being much troubled to be exceeded in duty by the rest of the Persians, unwilling that he alone should be infamous for not making a Present, they say that with all speed he ran to the River hard by, which was named Cyrus, and hastily lying down took up water in both his hands. "O King Artaxerxes, (said he) reign for ever. I make you at this time such a Present as I can get, and in such a manner as I can, that as farre as lies in me you may not pass by unrepresented. I pay you homage in the water of Cyrus. But when you shall come at night to your station, I will bring from my house, and present you, the best and richest things that I have, according to my ability : I shall not come behind any of those who now offer you gifts." Artaxerxes was much pleased herewith. "Man, (saith he) I accept thy Present kindly, and reckon it amongst the most precious, declaring that it is of equal value with them ; First, because Water is the best of all things ; next, because it bears the name of Cyrus: And I will that you come to me where I shall lodge to night." This said, he commanded the Eunuchs to take the Gift from him ; who instantly running to him, received the Water out of his hand into a golden Cup. The King, as soon as he came to his lodging, sent him a Persian Vest, a golden Cup, and a thousand Daricks ; withall, gave the Bearer order to say thus ; "The King commands you to delight your mind with this, because you have delighted his, in not suffering him to pass by unrepresented and

without homage, but paid him such respect as necessity would then allow. He wills also that you drink water from that River in this Cup."

#### CHAP. XXXIII.

Of an extraordinary great Pomegranate presented to the same King.

Nisus presented an extraordinary great Pomegranate in a Basket to Artaxerxes as he was riding in Persia. The King admiring the largeness of it, "From what Paradise, (said he) did you take this gift which you bring me ?" He answered, out of his own grounds, and that it was of his own grafting. The King was exceedingly pleased, and sent him royal gifts, saying, "By 19 Mithra, this man by like care and diligence might also in my opinion make a little City great." This speech implies, that by continual industry and labour all things may be made better then Nature hath produced them.

#### CHAP. XXXIV.

Of a Father, who accused his Son of a Capital crime.

A certain man, by Countrey Mardian, by name Rhacoces, had seven sons, the youngest of which, named Cartomes, did many harms to the 20 Magi. His Father first tried to reform his madness by admonition and instruction : but he not obeying, and the Judges coming to the place where this young man's Father lived, he taking his Son, and binding his hands behind him, brought him before the Judges, where he accused his Son of all the several outrages which he had committed, and desired the Judges to put the young man to death. They amazed hereat, would not condemn him, but brought them both before Artaxerxes; where the Mardian persisting in his plea, the King interrupting him said, "Then you can endure that your Son should be put to death before your eies." He answered, "Most willingly : For when in my Garden I prune and cut off the lower branches which grow about the Lettice, the mother and root of them is so farre from being grieved thereat, that she flourishes the better, and becometh both fairer and sweeter. In like manner, O King, when I shall see him who wronged my Family, and consumeth the means of his brothers, lose his life, and be prevented from doing them farther injury, I shall thrive the better, and behold the rest of my Family thrive with my self." Which Artaxerxes hearing, praised Rhacoces, and made him one of the Royal Judges, saying to those who were present, that he who had determined so justly concerning his own Children, would towards all others be an upright Judge. He dismissed the young man without punishment, threatning to put him to a most cruel death if he should offend again for the time to come.

The End.

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#### Notes

1. A Fish so named from having many feet.

2. Minerva
3. A kinde of Spider.
4. [The ellipsis is Stanley's, out of prudery: the text continues "He adds that if the females are deprived of males, they make love among themselves; but having not the ability to fertilize themselves, they lay eggs that produce no chicks."]
- 4a. [Stanley follows the text here, which has ἡἰν...ἡἰν»ἡἰ»ἡἰ'ἡἰ±, which scarcely makes sense; some editors suggest emending to ἡἡἡἡ»ἡἡἡἡ-ἡἡ'ἡἡ±, a kind of pigeon.]
- 4b. [When the ship returned from Delos: Recalling that each year the Athenians sent a ship to Delos (the Delian or Salaminian ship) carrying the equipage for the Delian games. It was forbidden to execute criminals from the moment the ship left Athens until its return. Socrates was condemned to death during the period when the Delian ship was away and thus the sentence was not carried out until the return of the ship.]
5. Reading ἀϗ€ἱ´Ἱ€Ἱ³Ἱ%Ἱ½.
6. ἀϗ^Ἱ³Ἱ±Ἱ,Ἱζἀζ! Ἱ´Ἱ±ἹἹἹἹζἹ½ἹἹἹἹἹ,, a cup which they used to drink afer meals, after which the Tables were taken away. [Some editors want to read ἹἢἹ...ἀζἢἀζ¥Ἱ·Ἱ½ἹἹἹἹἹἹἹἹ, here for ἹἢἹἹἹἹἹἹἹἹ·Ἱ½ἹἹἹἹἹἹἹἹ, so that Dionysios would have raided the Tyrrenian coast.]
7. ["Merrily": thus the established text, but it doesn't make a lot of sense. Various emendations have been suggested.]
8. Falling prostrate.
9. Read Ἱ,,Ἱ±Ἱ»Ἱ±Ἱ½Ἱ,,Ἱ¹Ἱ±ἀζ-Ἱ±Ἱ¹.
10. [Glaucón or Caucon: Ætlian has Glaucón, but Caucon is the usual name given for the son of Neptune and Astydamia.]
11. To demand revenge on his son : so Scheffer. [Stanley has also adopted Scheffer's reading to Caucon as opposed to Ætlians to the Caucons; although there was such a tribe, it perhaps makes more sense to have Hercules go to Caucon. On the other hand, Ætlian gives the individual's name as Glaucón. ]
12. Peck loaves.
13. Nine pints.
14. So reade ; Ἱ`ἀϗ²Ἱ,Ἱ%Ἱ½, as Scheffer. [= "burning", as in "burning with hunger", an expression. As opposed to the textual ἹḡἹἹἹἹἹἹἹ,Ἱ%Ἱ½, donkey or ass, who was in some ancient traditions a glutton and a gourmand.]

15. [Ceres the Corn-giver: if we take ἰφάζ-ῖ,,ἶζῐ̇ῖ, in its narrowest meaning; here probably it should be given its broadest meaning, food (as opposed to drink: Ceres (or Demeter) the goddess of food.]
16. ἀ½^ῖ̄ḱῐ̇ῖ+ῖ̂+ῖ³ῖ̃⁀fῖ̂,,ῖ̂+ῖ̂,,ῖ̂ῖ̂½.
17. [ean, properly, yeon: to give birth to, especially said of ovines. Coans: natives of Cos. Nicippus: some emend to Nicias, on the grounds that the latter is otherwise recorded as a tyrant of Cos, whereas the former is heard of only in this passage.]
18. Castor & Pollux.
19. The sun, chief Deity of the Persians.
20. Scheffer, to the Mardians. [Scheffer proposes to read ἱᾷῖ-ῖ□ῖ̄ḱῐ̇ῖ...ῖ,, the Mardians, for ῖ̣ḱῐ̇ῖ-ῖ³ḱῐ̇ῖ...ῖ,,; Cuper proposes ῖ̂,,ῖ̂ῖ̂:á½°ῖ̂, ῖ̂ḱῐ̇ῖ²ῖ̂½ á¼,,ῖ̂»ῖ̂»ῖ̂ῖ̂ῖ̂ῖ̂...ῖ̂, ("the other kids"). This latter reading seems to fit best with the speech of the father below. Death seems a harsh penalty for bothering one's siblings, although, as one possessed of a brother who can be highly irritating, I certainly know the feeling.]

The Second Book.

How Socrates taught Alcibiades confidence not to be daunted at the people.

CHAP. II.

Of Pictures praised amiss.

Megabyzus highly commending some Pictures that were meanly and ignorantly painted, and finding fault with others that were made with great art, the boies of Zeuxis that were grinding Colours laughed at him ; whereupon Zeuxis said, When you hold your peace, Megabyzus, these boies admire you, for they look on your rich garments and attendants ; but as soon as you say any thing concerning this Art, they laugh at you : therefore preserve your self in esteem by holding your peace, and censure not the work or skill of any which is not in your way.

#### CHAP. III.

Of Alexander not giving due commendations of a Picture.

Alexander beholding his own Picture at Ephesus drawn by Apelles, did not give it such praise as it deserved ; but a Horse which was brought in neighed to the painted horse, as if it had been a true one. King, said Apelles, this Horse seems to understand painting much better than you.

#### CHAP. IV.

Of the Friendship betwixt Chariton and Melanippus, and the Tyrant's mercy towards them.

I will relate to you an action of Phalaris not agreeing with his disposition : for it expresseth a great humanity, and therefore seemeth not to sute with him. Chariton an Agrigentine loved Melanippus passionately, who was also an Agrigentine, of a sweet disposition and excellent form. Phalaris had injured this Melanippus in a certain business ; for he having brought an Action against a Favourite of Phalaris, the Tyrant commanded him to surcease the Suit : He not obeying, the Tyrant threatned him with death unless he submitted. So being compelled he gave over the cause, and the Judges under Phalaris null'd the proceedings ; which the young man taking ill, said he was wronged, and discovered his resentment thereof to his friend, praying him to joyn with him in a Plot against the Tyrant, intending also to ingage some other young men, whom he knew proper and ready for such an attempt. Chariton seeing him inraged and inflamed with fury, and knowing that none of the Citizens would joyn in the design through fear of the Tyrant, said that he also had formerly the same intention, and should ever be ready above all things to free his Country from Slavery ; but it was dangerous to communicate such things to many persons : wherefore he intreated Melanippus to consider it more deliberately, and to permit him to finde out an opportunity proper for the attempt. The young man yielded. Chariton thereupon undertook the whole business himself, not willing to engage his friend in it ; that if he were taken and discovered, he alone might bear the punishment, and his friend not share in the danger. He provided himself of a Falchion to assault the Tyrant when he should see a fit occasion. This could not be carried so privately, but that he was apprehended by the Guard, watchful of such things. Being carried to Prison, and tortured to make discovery of his Complices, he courageously endured the torment. But this continuing a long time, Melanippus went to Phalaris, and confessed that he was not onely a

Conspirator, but Author of the Treason. The King demanding the cause that moved him to it, he declared the whole business from the beginning ; how he was obstructed in his Suit, and that this was it which provoked him. The Tyrant wondering hereat set them both at liberty ; but commanded them immediately to depart, not onely out of all Cities belonging to the Agrigentines, but quite out of Sicily. Yet he allowed them to receive the full benefit of their estates. These and their friendships Pythia afterwards commended in these Verses:

To men, true patterns of celestial love Blest Chariton and Melanippus prove.

The God calling this love of theirs a divine friendship.

#### CHAP. V.

Of well husbanding Time, and that among the Lacedemonians Walking was not permitted.

The Lacedemonians conceived that Time above all things ought to be husbanded, employing it diligently in serious business, not allowing any of the Citizens to waste it in idleness or play ; that it might not be thrown away upon things of no vertue. A testimony hereof amongst the rest is this : The Lacedemonian Ephori hearing that they who had taken Decelia used to walk in the afternoon, sent this command to them, Walk not : (As if they did it for recreation rather than exercise of the body). It behoveth the Lacedemonians to get and preserve health not by walking, but by exercise.

#### CHAP. VI.

An instance that we ought not to please the Vulgar.

Hippomachus, (they say,) one that taught to wrastle, when the people that stood about as one of his Scholars was wrastling gave a great shout, struck him with a wand, saying, "You did amiss and not as you ought, it should have been done better. For if you had done according to Art, these men would not have applauded you." Implying, that they who perform every thing well and handsomely, must not please the multitude, but those who are understanding in the Art. Socrates also seems to condemn the Common people in his discourse with Crito, who came to him in the Prison, and counselled him to make an escape, and avoid the sentence of the Athenians against him.

#### CHAP. VII.

That the Thebans expose not Children.

This is a Theban Law most just and humane ; That no Theban might expose his Child or leave it in a Wilderness, upon pain of death. But if the Father were extremely poor, whether it were male or female, the Law requires that as soon as it is born it be brought in the swadling-clouts to the Magistrate, who receiving it, delivers it to some other for some small reward, conditioning with him that he shall bring up the Child, and



when it is grown up take it into his service, man or maid, and have the benefit of its labour in requital for its education.

#### CHAP. VIII.

Of Xenocles and Euripides contending at the Olympick Games.

In the ninety first Olympiad, wherein Exenetus won the race, Xenocles and Euripides contended. Xenocles (whosoever he was) got the first Victory by these Tragedies, Oedipus, Lycaon, Bacch<sup>us</sup>, and Athamas a Satyre. It is ridiculous that Xenocles should not be worsted, and Euripides get the better, especially in those Tragedies. One of these two must have been the reason, either that they who gave the votes were ignorant and void of clear judgement, or corrupt. But both are dishonourable, and unworthy the Athenians.

#### CHAP. IX.

Decrees of the Athenians against some Revolters.

What Decrees did the Athenians make, and those in a Democracy ? That every one of the <sup>citizens</sup> should have his thumb cut off from his right hand, so that he might for ever after be disabled from holding a Spear, yet might handle an Oar. That all the young men of Mitylene should be put to death : Which Decree was made at the instigation of Cleon son of Cle<sup>on</sup>etus. That such as had been taken Prisoners by the Samians should be branded in the face with the mark of an Owl. This also was an Athenian Decree. I wish, O Minerva, Guardian of the City, and Jupiter Eleutherius, and all the Gods of the Grecians, that the Athenians had never done these things, and that it might never have been said of them.

#### CHAP. X.

Timotheus, having heard Plato discourse, judged himself to be le<sup>ss</sup> happy.

I have heard that Timotheus (son of Conon) General of the Athenians, when he was in height of felicity, and took Cities with great ease, so as the Athenians knew not how they should honour him sufficiently, met accidentally with Plato son of Aristo, as he was walking with some Scholars without the City wall, and seeing his reverend presence, his proper person and graceful aspect, hearing him also discourse, not of Contributions, Gallies, Naval affairs, Supplies, Reliefs, Confederates, Islanders, and the like matters, but of those things which he professed, and in which he employed his studies, said, "O this life and true felicity !" Whence it appears, that Timotheus did not conceive himself absolutely happy, as not enjoying this, though otherwise in highest honour and esteem with the Athenians.

#### CHAP. XI.

What Socrates said of those that were put to death by the Thirty Tyrants.

Socrates seeing that the Thirty Tyrants put many eminent persons to death, and betrayed the rich to excessive punishments, said to Antisthenes, "Doth

it repent thee that we have done nothing in our whole lives great and remarkable, as those Monarchs who are described in Tragedies, Atreus's, Thyestes's, Agamemnons, and Ætgisthus's ? They are in those Plaies beheaded, feasted with their own flesh, and generally destroyed : But no Poet was ever so bold or impudent as to represent a poor man kill'd upon the Stage. "

#### CHAP. XII.

Of Themistocles giving over Prodigality.

I know not whether this speech of Themistocles son of Neocles be commendable or not. After that his Father had cast him off, giving over Prodigality, he began to live temperately, and to refrain from Curtezans, being taken with another affection, that of governing the Athenian State ; and contested eagerly with the Magistrates, endeavouring to make himself the chief. He said (as is reported) to his friends, "What will you give me, who never yet was envied ?" He that loves to be envied, hastens, according to Euripides, to harm himself : But that this is folly, Euripides himself declares.

#### CHAP. XIII.

Of Socrates abused in a Comedy by Aristophanes.

Anytus and his Companions studied to doe Socrates a mischief, for those reasons which are related by many ; but feared the Athenians, doubting, if they should accuse Socrates, how they would take it, his name being in high esteem for many respects, but chiefly for opposing the Sophists, who neither taught nor knew any solid learning. Wherefore they began, by making trial in less things, to sound how the Athenians would entertain a Charge against his life : for to have accused him upon the very first, he conceived unsafe, as well as for the reason already mentioned, as lest the friends and followers of Socrates should divert the anger of the Judges upon them, for falsly accusing a person so farre from being guilty of any wrong to the State, that he was the onely Ornament of Athens. What then do they contrive ? They suborn Aristophanes a Comick Poet, whose onely business was to raise mirth, to bring Socrates upon the Stage, taxing him with crimes which most men knew him free from ; Impertinent discourse, making an ill cause by argument seem good, introducing new and strange Deities, whilst himself believed and revered none : hereby to insinuate an ill opinion of him even into those who most frequented him.

Aristophanes taking this Theme, interweaves it with much abusive mirth & pleasant Verses ; taking for his subject the best man of the Grecians. The argument of his Play was not against Cleon ; he did not abuse the Lacedemonians, the Thebans, or Pericles himself ; but a person dear to all the Gods, especially to Apollo. At first (by reason of the novelty of the thing, the unusual personating of Socrates upon the Stage) the Athenians, who expected nothing less, were struck with wonder : Then (being naturally envious, apt to detract from the best persons, not onely such as bore office in the Commonwealth, but any that were eminent for learning or vertue) they begun to be taken with the CLOUDS, [so was the Play named] and cried up the Poet with more applause then ever any before, giving him with many shouts the victory, and sending word to the Judges to set the

name of Aristophanes in the highest place. Socrates came seldome to the Theatre, unless when Euripides the Tragick Poet contested with any new Tragedian, then he used to goe : And when Euripides contended in the Piræum, he went thither also, for he loved the man as well for his wisdom, as the sweetness of his Verse. Sometimes Alcibiades son of Clinias and Critias son of Callischrus would invite him to a Comedy, and in a manner compell him : for he was so farre from esteeming, that he did greatly contemn those persons that were abuse and scurrilous in their language, (being himself a temperate, just, good and discreet person) which hugely troubled the Comedians. And this was the ground (as well as other things suggested by Antyus and Melitus) of Aristophanes his Comedy ; who, it is likely too, got a great summe of money by it, they being eager in prosecution of their design, and he prepared by want and malice to receive their impression : But this he best knows. In fine, the Play got extraordinary credit, that of Cratinus being verified,

The Theatre was then Fill'd with malicious men.

It being at that time the Feast of Bacchus, a multitude of Grecians went to see the Play. Socrates being personated on the Stage, and often named, (nor was it much the Playerrs should represent him, for the Potters frequently did it upon their stone Juggs) the strangers that were present (not knowing whom the Comedy abused) raised a humme and whisper, every one asking who that Socrates was. Which he observing, (for he came not thither by chance, but because he knew himself should be abused in the Play, had chosen the most conspicuous Seat in the theatre) to put the strangers out of doubt, he rose up, and all the while the Play lasted continued in that posture. So much did Socrates despise the Comedy and the Athenians themselves.

#### CHAP. XIV.

Of a Plane-tree beloved of Xerxes.

Xerxes deserves justly to be laughed at, who after he had contemned the works of Jupiter, and made himself new waies to travel by land and water, fell in love with a Plane, and doted upon the Tree : for seeing (as it is reported) in Lydia a tall Plane-tree, there he stayed a whole day, no necessity requiring, and pitched his Tents in the Wilderness about the Plane-tree : he also hung upon it many rich ornaments, honouring the boughs with chains and bracelets, and left it a Keeper, as the Guardian and Protectour of a Mistress. But what did this profit the Tree ? the apposititious ornament nothing suiting with it, hung there in vain, not adding any thing to the beauty of the Tree. For to the beauty of a Tree are requisite fair branches, leaves thick, a body strong, roots deep and pliant, yielding to the winds, wideness of shadow, the successive seasons of the year, the nourishment of the water by chanelles and rains. But the Robes of Xerxes, the gold of the Barbarian, and his other gifts, contribute nothing to the Plane, or any other Tree.

#### CHAP. XV.

Of those who besmeared the Seats of the Lacedemonian Ephori with Soot.

Certain Clazomenians coming to Sparta, through abuse and insolence besmeared with Soot the Seats of the Ephori, in which they used to give judgement, and determine publick affairs. This being known, the Ephori were not incensed, but calling the publick Crier, commanded him to make this strange Proclamation openly throughout the City, "Let it be lawful for the Clazomenians to doe unhandsome things."

#### CHAP. XVI.

Of Phocion.

I esteem this action of Phocion (the son of Phocus) commendable also. Coming before a publick Assembly of Athenians, after he had reprov'd them for some ingratitude, he said, both wisely and sharply, "I had rather receive ill from you, then doe ill to you."

#### CHAP. XVII.

Of the wisdom of the Persian Magi, and of Ochus.

The wisdom of the Persian Magi was (besides other things proper to them) conversant in Prediction : They foretold the cruelty of Ochus towards his Subjects, and his bloody disposition, which they collected from some secret signs. For when Ochus, upon the death of his Father Artaxerxes, came to the Crown, the Magi charged one of the Eunuchs that were next him to observe upon what things, when the Table was set before him, he first laid hands ; who watching intently, Ochus reached forth both his hands, and with his right laid hold of a Knife that lay by, with the other took a great Loaf, which he laid upon the Meat, and did cut and eat greedily. The Magi, hearing this, foretold that there would be plenty during his reign, and much blood shed. In which they erred not.

#### CHAP. XVIII.

Of magnificent Suppers.

Timotheus (son of Conon) General of the Athenians, on a time retiring from magnificent Suppers and Military entertainments, was invited by Plato to a Treat in the Academy ; where being entertained with a frugal Supper and with Musick, when he returned to his friends, he said, "they who sup with Plato are better for the next day also." From thence forward Timotheus dispraised sumptuous and chargeable Suppers, of which there is no benefit the next day. There is a speech much to the same purpose reported of him, that Timotheus meeting Plato on the morrow said to him, "You, O Plato, sup better the next morning then over night."

#### CHAP. XIX.

Of Alexander, who would be called a God.

Alexander, when he had vanquished Darius, and was possess'd of the Persian Empire, being high-conceited of himself, and puffed up with his success, writ to the Grecians, that they should decree him to be a God : Ridiculously ; what he had not by nature, he thought to obtain by

requiring it of men. Hereupon several people made several Decrees ; the Lacedemonians this ; "Forasmuch as Alexander would be a God, let him be a God." Thus with Laconick brevity, according to the manner of their Countrey, the Lacedemonians reprehended the Pride of Alexander.

#### CHAP. XX.

Of the meekness of King Antigonus.

It is reported that King Antigonus was popular and meek. He that hath leisure to make enquiry after him and his actions, may satisfie himself elsewhere. I shall relate onely one act of his full of Clemency and void of Pride. This Antigonus, perceiving that his Son behaved himself rigidly and severely towards his Subjects, "Do you not know, Son, said he, that our Reign is but a glorious Servitude ?" This speech of Antigonus to his Son express'd much Mildness and humanity. He who conceiveth otherwise of it, seems in my opinion not to understand either what belonged to a King or a Subject, but rather to have lived under some Tyrant.

#### CHAP. XXI.

Of Pausanias his friendship with Agatho the Poet.

There was great friendship betwixt Pausanias a Ceramean and Agatho the Poet : This is generally known ; but I will relate what is less common. On a time the two friends came before Archelaus : he observing the frequent differences betwixt Pausanias and Agatho, and thinking that one friend despited the other, asked Agatho what was the reason that he had such frequent quarrels with him who loved him so well. He answered, "O King, I will tell you : It is not that I am froward towards him, neither doe I this through rusticity ; but if I understand any thing of behaviour, as well by Poetry as other things, I finde that the greatest pleasure of friends is, after some falling out to be reconciled and I am of opinion that nothing can happen to them more delightful : Therefore I make him partake often of this pleasure, by falling out with him frequently. For he is over-joyed when I end the difference and am reconciled ; whereas if I should use him alwaies alike, he would not understand the difference." Archelaus (as they say) commended this answer. It is reported that Euripides also the Poet exceedingly loved this Agatho, and in favour of him composed his Tragedy intituled Chrysippus. But this I cannot certainly affirm, yet know it to be attested by many.

#### CHAP. XXII.

That the Matineans were just Law-makers.

I am told that the Matineans were just Law-givers, no less then the Locrians and Cretans, and the Lacedemonians themselves, and the Athenians. For though the Laws of Solon were most excellent, yet the Athenians soon after his death abrogated the Laws which they received from him.

#### CHAP. XXIII.

That Nicodorus the Wrastler became a Law-giver.

Nicodorus, an excellent and famous Wrastler among the Mantineans, in his later years giving over wrastling, became a Law-giver to them, benefitting his Country farre more in Civil affairs, then when he was publicly proclaimed Victor in the Lists. Some say that Diagoras the Melian, who loved him much, composed those Laws for him. I have more to say of Nicodorus, but lest I should seem to intermix any commendations of Diagoras, let this suffice : For Diagoras was a hater of the Gods ; neither do I take any pleasure in making farther mention of him.

CHAP. XXIV.

That Milo was strong in Body, but not in Mind.

Some have undervalued the famed Strength of Milo the Crotonian, relating thus of him ; None of Milo's Antagonists were able to force away a Pomegranate which he held in his hand ; but his Mistress, with whom he had frequent differences, was too hard for him. Whence it is manifest, that Milo was of a strong Body, but an effeminate Minde.

CHAP. XXV.

That the sixth of the Month Thargelion was fortunate to the Greeks.

It is observed, that on the sixth day of the month Thargelion many good fortunes have befallen not onely the Athenians, but divers others. Socrates was born on this day, the Persians vanquished on this day ; and the Athenians sacrifice three hundred Goats to Agrotera upon this day in pursuit of Miltiades his vow : On the same day of this month was the fight of Plataea, in which the Grecians had the better : (for the former fight which I mentioned was at Artemisium) neither was the Victory which the Greeks obtained at Mycale on any other day ; seeing that the victory at Plataea and Mycale happened on the self-same day. Likewise Alexander the Macedonian, son of Philip, vanquished many Myriads of the Barbarians on the sixth day, when he took Darius Prisoner. All which is observed to have happened on this moneth. It is likewise reported that Alexander was born and died on the same day.

CHAP. XXVI.

Of Hyperborean Apollo, and certain wonders concerning Pythagoras.

Aristotle saith that Pythagoras was call'd by the Crotonians Hyperborean Apollo. The son of Nicomachus [Aristotle] farther saies, that he was at the same hour of the same day seen by many at Metapentium and at Croton, where he stood up at the Games. There also he shewed one of his Thighs, which was of Gold. The same Author saies, that as he was passing over the River Nessus it called him, and that many heard the call.

CHAP. XXVII.

That Anniceris was a good Charioteer ; and that he who bestows much pains upon little things, neglects the greater.

Anniceris the Cyrenian was proud of his Horseman-ship and Chariot-driving. He on a time desired to let Plato see his skill : wherefore having made ready his Chariot, he drove many courses round the Acaemy, keeping his track so exactly, that the wheels never went out of it. All who were present admired it much. But Plato reprehended his too much industry, saying, That it was impossible that he who imployed so much pains about things of no value, could bend his study to things of greater concernment. For being wholly taken up with those things, he must necessarily neglect such as are truly worth admiration.

#### CHAP. XXVIII.

Upon what occasion Cock-fighting was first instituted.

After their Victory over the Persians, the Athenians made a Law that Cocks should one day in the year be brought to fight in the Theatre. The occasion of which Law was this : When Themistocles went forth with an Army of the Citizens against the Barbarians, he saw some Cocks fighting ; neither did he behold it slightly, but turning to the whole Army, "These (saith he) undertake this danger, neither for their Country, nor for their Country Gods, nor for the Monuments of their Ancestours, nor for Fame, Liberty, or Children ; but that they may not be worsted, or yield one to the other." With which words he encouraged the Athenians. This therefore was at that time an occasion of inciting them to Valour, he would have to be ever after had in remembrance.

#### CHAP. XXIX.

How Pittacus made an Embleme of Fortune.

Pittacus at Mitylene made stairs to the Temples, which served for no use, but as a dedicated gift ; hereby signifying the ascent and descent of Fortune : those whom Fortune favours ascending, the unfortunate descending.

#### CHAP. XXX.

Of Plato.

Plato son of Aristo was at first extremely addicted to Poetry, and wrote Heroical Verses ; which afterwards he burnt, perceiving them to be farre inferiour to Homer's. Then he betook himself to writing Tragedies, composing a Tetralogy ; which Poems he gave to the Players, intending to contest at the Games. But before the Bacchanalian Feast he heard Socrates discourse, and was so much taken with that Siren, that he not onely forbore his design of contending, but from thence forward wholly gave off writing Tragedies, and addicted himself to Philosophy.

#### CHAP. XXXI.

That no Barbarian is impious.

And who extolls not the wisdom of the Barbarians, since none of them have fallen into any Atheism, or question whether there are Gods or not,

and whether they take care of us or not ? None of them ever held such Opinions as Euemerus the Messenian, or Diogenes the Phrygian, or Hippo, or Diagoras, or Sosias, or Epicurus; not any Indian, Celt, or Ægyptian. For these Barbarians which I have named attest that there are Gods, and that they have a providential care of us, and that they pre-signifie events by birds, Omens, entrals, and by other observations and rules, which do teach men the providence of the Gods towards them. They say also that many things are signified before-hand by Dreams and by the Starres. Being firmly settled in this belief, they sacrifice purely, live holily, perform divine rites, observe the rules of the Orgia and all the rest : whence it must be acknowledged that they worship and reverence the Gods firmly.

#### CHAP. XXXII.

How Hercules his name was changed, and of the Oracle of Apollo concerning it.

Some Pythian relations affirm that Hercules, son of Jupiter and Alcmena, was at his birth named Heraclides; but that afterwards coming to Delphi to consult the Oracle about some business, he obtained that for which he came, and received farther privately from the God this Oracle concerning himself,

Thee Hercules doth Phoebus name, For thou shalt gain immortal fame.

#### CHAP. XXXIII.

Of the Images of Rivers.

We behold the nature of Rivers, and their Channels ; but they who worship them and make Images of them give some the shape of Men, others of Oxen. In the shape of Oxen the Stymphalians represented Erasinus and Metopus; the Lacedemonians, Eurotas; the Sicyonians and Phliasians, Asopus ; the Argives, Cephissus: but in the shape of Men the Psophilians represented Erymanthus; the HerÆans, Alpheus; so likewise the Cherronesians that came from Cnidus, represent the River Cnidus. The Athenians worship Cephissus as a horned man. In Sicily the Syracusians represent Anapus in the shape of a Man, and Cyane a fountain as a Woman. The ÆgestÆans worship Porpax, Crimissus and Telmissus under the Figures of Men. The Agrigentines represent the River which beareth the same name with their City by the image of a beautiful Boy, to which they sacrifice. They likewise dedicated an Ivory Statue at Delphi, and inscribed the name of the River upon it, which Statue was of a Boy.

#### CHAP. XXXIV.

Of Old age.

They say that Epicharmus being very old, sitting and discoursing with some of like age, and every one of them saying, one, I could be content to live but five years longer ; another, three years ; a third, four ; he interposing said, "O good men, why do you contest and wrangle about a few daies ? All we that are here met tend by some fate or other to our end.



Therefore it is time for us all to die with the soonest, before we feel any of the miseries which attend Old age."

CHAP. XXXV.

That Sleep is the Brother of Death ; and of the decease of Gorgias.

Gorgias the Leontine being at his latter end, and being of a great age and surprised by sickness, fell by degrees asleep : and when one of his friend coming to visit him asked him how he did ; "Just now, saith he, Sleep is going to deliver me up to his Brother."

CHAP. XXXVI.

Of Socrates falling sick in his old age.

Socrates being very old fell sick ; and one asking him how he did, "Well, saith he, both waies : for if I live longer, I shall have more Emulators ; if I die, more Praisers."

CHAP. XXXVII.

Of a Law which prohibited the sick to drink Wine.

Zaleucus the Locrian made many excellent and convenient Laws, of which this was not the worst. If any of the Epizephyrian Locrians, being sick, drank pure Wine, unless by prescription of the Physician, though he returned to his former health, yet he was to be put to death for drinking it without leave.

CHAP. XXXVIII.

A Law of the Romans and other people not allowing Wine to all persons, nor of all ages.

This was also a law of the Maſſilians, That no Women should tast Wine, but of what age soever they should drink water. Theophrastus affirms that this Law was of force also among the Milesians, which not onely the Ionian \* but Milesian Wives observed. But why should we not speak of the Law of the Romans ? Or how can I avoid being reprochd of neglect, if having mentioned the Locrians, Maſſilians and Milesians, I omit to speak of my own Country ? Amongst the Romans this Law was strictly observed, that no free Woman or she slave should drink Wine ; nor any of Noble birth, from their childhood till five and thirty years of age.

CHAP. XXXIX.

The Law of the Cretans concerning Learning.

The Cretans commanded all free-born children to learn the Laws with a kind of melody, that their minds might be inticed by their Musick, and they get them by heart the more easily : so that if they committed any thing contrary to Law, they could not plead ignorance. The second thing which

they were appointed was, to learn the Hymns of the Gods : The third, Encomiums of good men.

#### CHAP. XL.

That Beasts love not Wine, and of some Beasts that will be drunk.

Every irrational creature naturally abhorreth Wine, especially those who being over-fed with Grapes become drunk. Crows if they eat the herb Oenutta, as also Dogs, run mad. If the Ape and the Elephant drink Wine, the one forgets his strength, the other his subtilty, and both are easily taken.

#### CHAP. XLI.

Of some who were lovers of Drink, and great Drinkers.

Lovers of Drink were Dionysius in Sicily, and Nisæus a Tyrant also, Apollocrates son of Dionysius the tyrant, Hipparinus kinsman of Dionysius, Timolaus a Theban, Charidemus an Orithean, Arcadion, Erasixenus, Alcetas a Macedonian, and Diotimus an Athenian. This last was called a Tunnel, because putting a Tunnel into his mouth, he could drink wine poured into it without taking breath. They relate of Cleomenes the Lacedemonian, that he was not onely a great Drinker, but that he also used the ill custome of the Scythians to drink Wine unallai'd. They say also that Io of Chios, the Poet, was an immoderate drinker of Wine. Likewise Alexander the Macedonian, in honour of Calanus the Brahman, an Indian Sophist, that burned himself, instituting Games of Musick, Horse-racing and Wrastling ; to gratifie the Indians, he added another part proper to that Country, which was Drinking. To him that should be the Victor he appointed a Talent for his reward, to the next thirty Minæ, to the third ten. Promachus got the Victory. Moreover Dionysius, at the Feast which they call Choæ, proposed a golden Crown as a reward to him that drank most. Xenocrates the Chalcedonian was Victor, and taking the Crown when he went away after Supper, put it upon a Statue of Mercury which stood at the door, according to his custome : for he used to lay there Garlands of Flowers, Myrrhe, Ivy, and Laurel, and leave them. Also Anacharsis, as it is said, drank much at Periander's house. He brought this custome from his own Country, for it is proper for the Scythians to drink pure Wine. Lacydes and Timon, Philosophers, are said to have drank much. Likewise Mycerinus an Ægyptian, a Prophecy being brought him from Buta, foretelling that he should live but a little while, to delude the Oracle by doubling the time, turning nights into daies, watched and drank continually. To these add Amasis the Ægyptian, of whom Herodotus attests enough. And Nicoteles a Corinthian must not be severed from these. And they say also that Scopas the son of Creon and Antiochus the King were much addicted to Wine : for which reason he put the whole Government of his Kingdome into the hands of Aristæus and Themisto, Cyprians, whilst he, given over to Drunkenness, bare onely the Title of King. Likewise Antiochus Epiphanes, delivered as pledge to the Romans, used to drink Wine immoderately. As also his namesake Antiochus, who waging Warre with the Medians against Arsaces, was a slave to Drunkenness. Amongst these may be reckoned Antiochus the great. Immoderate drinking cast Agro King of the Illyrians into a Pleurisie, and kill'd him. Likewise Gentius another King of the Illyrians was a great

Drinker. What shall we say of Orophernes King of Cappadocia, who was also a great Drinker ? And if we must mention Women, (in whom to love drink is a great vice, to drink much a greater) Clio, as they say, contended in drinking, not with Women onely, but with Men ; for she was a great Drinker, and had the better of every one, carrying in my opinion a shameful victory.

#### CHAP. XLII.

Of Plato's renown, and of his Laws for equal Distribution.

The fame of Plato and renown of his Vertue came to the Arcadians and Thebans, who thereupon sent Embassadours earnestly to request him to come over to them, not onely to instruct their young men in Philosophy, but, which was a higher concernment, to ordain Laws. They were ready to have obtained what they desired of him ; for the son of Aristo was pleased with the invitation, and intended to yield to them. He asked the Embassadours how they stood affected to Equality of estates : when understanding by them that they were so averse from it, as not to be by any means induced thereto, he refused to goe.

#### CHAP. XLIII.

Certain eminent persons among the Grecians very poor.

There were most excellent persons among the Grecians who lived in extreme Poverty. Aristides son of Nicomachus, and Phocion son of Phocus, Epaminondas son of Polymatis, Pelopidas a Theban, Lamachus an Athenian, Socrates son of Sophroniscus, and Ephialtes son of Sophonides.

#### CHAP. XLIV.

A description of a Picture made by Theon a Painter.

Amongst other things which witness the excellent art of Theon the Painter was this Picture : An armed man ready to charge the Enemy, who had made an Incursion and wasted the Country. The young man seemed ready to fall on with sprightliness and courage : you would have said he were transported with rage and the fury of Mars. His eies seemed to sparkle fiercely. Having taken up his Arms he appeared snatching, as if eager to assault the enemy with all speed. He held forth his Shield, and waved as it were his Sword, as ready to fight, with a killing look, his posture expressing that he meant not to spare any. Theon painted not any thing more, no common Souldier, no Centurion, no Company, no Horseman, no Archer ; this armed man onely being sufficient to compleat the excellence of the piece. But before he would discover this Picture to publick view, he got a Trumpeter, and bade him to sound a Charge as loudly and fiercely as he could, and to give it all possible spirit of encouragement to fight. Assoon as this shrill and dreadful noise was heard, the Trumpet sounding as if there were a sudden incursion of the Enemy, he discovered his Picture, and the armed man appeared, after that the sound of the Trumpet had excited the fancy of the beholders.

The End.

## Notes

- \* Reading ἀλλ'ἴσθηται, ἡ δὲ νόμος ἴσθηται. [The text as usually presented would translate something like "the law was in force among the Milesians, and even their wives, although Ionians, were bound by it." The Ionians were reputed to be luxurious in their tastes.]

The Third Book.

CHAP. I.

Thessalian Tempe described.

LET us now describe and paint out in discourse the Thessalian Tempe: for it is acknowledged that speech, where the faculty is free, can represent whatsoever it pleaseth as fully to the life, as men that are excellent in handy-work. It is a place situated betwixt Olympus and Ossa. These are Mountains of extraordinary height, and disjoyned as it were by providence. They include a Plain whose length extends to forty \* Stadia; its breadth in some places is a Plethrum, in others somewhat more. Through the middle runs the River Penens, into which other Rivers flow, and by communicating their water make Peneus great. It affords various places of delight of all kinds, not wrought by the hand of man, but spontaneous works of Nature, which contributed much to the beauty and glory of the place from its first beginning. For Ivy full of down abounds and flourisheth there, which like generous Vines creepeth up the high trees and groweth with them. There is also plenty of Smalage, which climbing up the Hill shadoweth the Rock, so that it lies hid under it, nothing being seen but the green Herb, which yields a pleasant entertainment to the eye. In this Plain there are divers Groves and large Cupbords, which in the Summer afford grateful shelter to Travellers and refreshment. It is full of little Brooks and Springs of water, cool and pleasant to the tast. These waters, they say, benefit such as wash in them, and conduce much to health. Birds are dispersed about every-where, especially the Musical, which yield extraordinary pleasure to the ear, and by continual warbling invite and delight the very passenger. On each side of the River are those pleasantnesses which I mentioned before, and places fit for repose and diversion. Through the middle of the Tempe runneth the River Peneus gently and smoothly like oil. This is much shaded by the thick branches of the adjoining Trees, which for the greatest part of the day keep off the Sun's beams, and afford to those that sail a cool passage. All the neighbouring people meet with one another there, and offer sacrifice, converse, and feast. Whence there being many that sacrifice and perform Divine rites continually, it happeneth that such as travel thither either on foot or by water perceive very sweet odours. This unintermitted worship of the Gods makes the place sacred. Here the Thessalians say that Apollo Pythius, having slain Pytho

with his arrows at that time possessed of Delphi when the goddess Earth held the Oracles, was by Jupiter's command purified;<sup>1</sup> and that then the son of Jupiter and Latona crowned with this Tempian Laurel, and bearing a branch thereof in his hand, came to Delphi and took possession of the Oracle. There is also an Altar in that place where he was crowned, and took away the branch. Whereupon even to this time the Delphians every ninth year send youths of Noble birth with an Architheorus,<sup>2</sup> who is one of their own. These coming to Tempe sacrifice magnificently, and having made Garlands of that Laurel which the God then so loved as to Crown himself with it, depart. They pass that way which is called Pythias, and goeth through Thessaly, Pelagonia, Oeta,<sup>3</sup> and the Countries of the Ætnians, Melians, Dorians, and Hesperian Locrians. They carry these youths thither with no less respect and reverence, then those who with sacred presents from the Hyperboreans pay homage to the same God. Likewise at the Pythian Games the Victors are presented with a Crown of the same Laurel. Thus much concerning the Thessalian Tempe.

#### CHAP. II.

Of Anaxagoras bearing the death of his Children with courage.

When one coming to Anaxagoras the Clazomenian (as he was discoursing with his friends) told him that his two onely Sons were dead ; He nothing troubled or disordered at the news, answered, "I knew that they were born mortal."

#### CHAP. III.

Of Xenophon bearing the death of his Son unmovedly.

A Messenger from Mantinea told Xenophon (as he was sacrificing) that his son Grillus was slain. He taking onely his Garland off, continued to sacrifice. But when the Messenger added that he died victoriously, he took again the Garland to put it on his head. This is generally known.

#### CHAP. IV.

That Dio was not troubled at the loſſe of his Son.

As Dio son of Hipparinus, a Disciple of Plato, was treating about publick affairs, his Son was killed with a fall from the house top into the Court. Dio was nothing troubled at it, but proceeded in what he waas about before.

#### CHAP. V.

Antigonus seeing his Son dead, was nothing troubled.

They say that Antigonus the second, when his Son was brought home slain in battel, did behold him without changing colour, or shedding a tear : but having commended him for dying as a stout Souldier, gave order that he should be buried.

#### CHAP. VI.

Of the Magnanimity of Crates.

Crates the Theban is known to have been a magnanimous person, as well by other things, as by his despising what the Vulgar admire, as also his Wealth and Country. That he gave the Thebans his estate is generally known. But this other action perhaps is less notorious. He quitted Thebes newly restored, saying, "I have no need of a City which Alexander or some other may subvert."

CHAP. VII.

Of the Calumny of the Vulgar.

Demochares Nephew to Demosthenes, to shew that he nothing valued the dispraises of the Vulgar, seeing certain Detractors together sitting in a Physician's Shop, and wholly bent upon calumniating others, "What doe you say (said he) you Dysmenid<sup>4</sup>?" discovering their disposition by that compellation.<sup>4</sup>

CHAP. VIII.

That Phrynichus was chosen General for a certain Poem.

The Athenians made Phrynichus General, not out of favour, nor for Nobleness of birth, or for being rich ; for which men are commonly esteemed at Athens, and preferred above others : But he having in a certain Tragedy composed Verses suitable to armed Dancers, did win so much upon the Theatre, and please the Spectators, that they immediately chose him General ; believing that he would behave himself excellently and advantageously in Martial affairs, who had in a Play composed Verses and Songs so proper for armed men.

CHAP. IX.

Of Love.

Who is able to fight with a Lover, that is not a Lover himself, when the business is to be decided by the Sword ? For he who loves not, always shunneth and declineth a Lover, as being himself prophane and uninitiated with the God : he dares as much as the courage of his soul and strength of his body will bear ; yet fears the other as one transported with divine fury ; animated not by Mars onely, which is common to both, but likewise by Love. For they who are excited with other of the Gods, whereof one<sup>5</sup> (as Homer saith) raged equal with Mars ; they, I say, which are possessed onely with one, fight with as much courage as one God inspireth : But the servants of Love being inflamed with Mars and Love, serving both Deities, have according to the opinion of the Cretans a double share of Courage. But none therefore find fault if a Souldier who fights onely by instigation of one God, refuse to encounter with him who is assisted both by Mars and Love.

CHAP. X.

## Of Lacedemonian Friendship.6

Of the Lacedemonian Ephori I could relate many excellent things said and done ; at present I shall onely tell you this : If amongst them any man preferred in Friendship a rich man before another that was poor and vertuous, they fined him, punishing his avarice with loss of money. If any other that were a vertuous person profest particular friendship to none, they fined him also, beause being vertuous he would not make choice of a friend ; whreas he might render him he loved like himself, and perhaps divers ; for affection of friends conduceth much to the advancement of vertue in those whom they love, if they be temperate and vertuous. There was also this Law among the Lacedemonians; If any young man transgressed, they pardoned him, imputing it to want of years and experience ; yet punished his friend, as conscious and overseer of his actions.

## CHAP. XI.

### Of the Soul.

Ther Peripateticks assert that the Soul in the day-time is inslaved and involved in the body, so that she cannot behold Truth ; but in the night, being freed from this servitude, and gathered together, as it were, in a round about the parts that are in the breast, she is more Prophetick, whence proceed Dreams.

## CHAP. XII.

### Of Friendship amongst the Lacedemonians.7

Friendship among the Spartans was truly innocent : if any thing unlawful happened, both persons must either forsake their Country or their lives.

## CHAP. XIII.

### Of the Drunkenneſſe of the Tayprians.

The Nation of the Tapyrians is so addicted to Wine, that they live in Wine, and bestow the greatest part of their life and conversation upon it. Neither do they abuse it by drinking onely, but by anointing themselves therewith, as others do with Oil.8

## CHAP. XIV.

### Of the Drunkenneſſe of the Byzantines.

The Byzantines (as is reported) live in Taverns, quitting their own houses, and letting them to strangers. Nor leave they their houses onely to them, but their wives also. Thus they by one act are guilty of two Crimes, Drunkenness and Prostitution. Moreover, flowing in Wine and Drunkenness, they delight to hear the Pipe, and make Piping their chiefest business. But they cannot endure to hear the least sound of a Trumpet ; whence it is manifest that the Byzantines are wholly averse from Arms and Warre. Wherefore Leonides their General, in a strict siege, seeing that when the Enemy was assaulting the Walls they left the Works, and went to

their usual entertainments, commanded that Taverns should be set up for them upon the Walls. This Damon relates of them, which Menander seems to confirm, saying Byzantium makes the Merchants Drunkards ; they drank all night long.

#### CHAP. XV.

Of the Drunkenneſſe of the Argives, Corinthians, Thracians and Illyrians.

The Argives also and Corinthians have been reproched in Comedies for being intemperately addicted to Wine. Of the Thracians it is at this time reported for certain, that they are great Drinkers. Neither are the Illyrians at present free from this vice. To which they adde another dishonesty, inasmuch as at a Feast they permit the Guests to drink to their Wives, every one as he pleaseth, though nothing related to them.<sup>9</sup>

#### CHAP. XVI.

A comparison betwixt the two Generals, Demetrius and Timotheus.

Which of these two was the better General, Demetrius Poliorcetes, or Timotheus the Athenian ? I will tell you the nature of both, and then you may judge which deserves to be preferred. Demetrius by force and avarice, and oppressing many, and committing injustice, took Cities, battering their Walls with Engines, and undermining them : but Timotheus by discourse, persuading them it was most to their advantage to obey the Athenians.

#### CHAP. XVII.

That Philosophy is not inconsistent with Political Government, and that some Philosophers have governed Commonwealths.

Some Philosophers have governed States, though studying onely the good of their own minds they lived privately. Of those who managed public affairs were Zaleucus, who reformed the State of the Locrians, Charondas that of Catana, and of Rhegium when he was banished Catana. Archytas much benefited the Tarentines, Solon the Athenians ; Bias and Thales greatly profited Ionia, Chilon the Lacedemonians, Pittacus the Mitylenſians, Cleobulus the Rhodians, and Anaximander brought a Colony from Miletus to Apollonia. Xenophon also was an excellent Souldier, and proved the best General when he went up along with Cyrus, at what time Cyrus and many others with him was slain. Necessity then requiring a person that might bring the Greeks off and conduct them safe home, he was the man. Plato son of Aristo brought Dio back to Sicily, whom he counselled and taught how to subvert the Tyranny of Dionysius. But Socrates would not meddle with the Athenian State, because the Democracy of the Athenians did at that time more resemble a Tyrannical and Monarchick Government. Neither would he joyn in sentencing the ten Commanders to death, nor partake of the injustices committed by the thirty Tyrants. But when occasion called him forth, he was a Souldier. He fought at Delium, and at Amphipolis and Potidea. Aristotle, when his Country was not declining, but quite dejected, raised her up again. Demetrius Phalereus governed the Athenian Commonwealth with much honour, until envy, customary with the Athenians,



threw him out. In Egypt also, living with Ptolemee, he was chief in making Laws. And who will deny that Pericles son of Xanthippus was a Philosopher ? Or Epaminondas son of Polymnis, and Phocion son of Phocus, and Aristides son of Lysimachus, and Ephialtes son of Sophonidas ; and long after these Carneades and Critolaus ? For they were sent by the Athenians Embassadors to Rome, and procured a Peace ; so much did they prevail with the Senate, that they said, "The Athenians have sent Embassadors, that not persuade, but compel us to doe what they please." I must instance also the skill of Perseus in Politicks, for he taught Antigonus : and of Aristotle, who instructed Alexander son of Philip from his youth in Philosophy : And Lysis Disciple of Pythagoras taught Epaminondas. Therefore if any shall say Philosophers are unpractical, he speaks inconsiderately and ignorantly, though, for my own part, I should much more willingly embrace the contemplative life.

#### CHAP. XVIII.

Of the Discourse betwixt Midas the Phrygian, and Silenus ; and the incredible relations of Midas.

Theopompus relates a discourse between Midas the Phrygian and Silenus. This Silenus was son of a Nymph, inferiour by nature to the Gods onely, superior to Men and Death. Amongst other things, Silenus told Midas that Europe, Asia and Africk were Islands surrounded by the Ocean : That there was but one Continent onely, which was beyond this world, and that as to magnitude it was infinite : That in it were bred, besides other very great Creatures, Men twice as big as those here, and they lived double our age : That many great Cities are there, and peculiar manners of life ; and that they have Laws wholly different from those amongst us : That there are two Cities farre greater then the rest, nothing to like each other ; one named Machimus, Warlike, the other Eusebes, Pious : That the Pious people live in peace, abounding in wealth, & reap the fruits of the Earth without Ploughs or Oxen, having no need of tillage or sowing. They live, as he said, free from sickness, and die laughing, and with great pleasure : They are so exactly Just, that the Gods many times vouchsafe to converse with them. The Inhabitants of the City Machimus are very Warlike, continually armed and fighting : They subdue their Neighbours, and this one City predominates over many. The Inhabitants are not fewer then two hundred Myriads : they die sometimes of sickness, but this happens very rarely, for most commonly they are kill'd in the Wars by Stones or Wood, for they are invulnerable by Steel. They have vast plenty of Gold and Silver, insomuch that Gold is of less value with them then Iron with us. He said that they once designed a Voiage to these our Islands, and sailed upon the Ocean, being in number a thousand Myriads of men, till they came to the Hyperboreans ; but understanding that they were the happiest men amongst us, they contemned us as persons that led a mean inglorious life, and therefore thought it not worth their going farther. He added what is yet more wonderful, that there are men living amongst them called Meropes, who inhabit many great Cities ; and that at the farthest end of their Countrey there is a place named Anostus, (from whence there is no return) which resembles a Gulf ; it is neither very light nor very dark, the air being dusky intermingled with a kinde of Red : That there are two Rivers in this place, one of Pleasure, the other of Grief ; and that along each River grow Trees of the bigness of a Plane-tree. Those which grow up by the

River of Grief bear fruit of this nature ; If any one eat of them, he shall spend all the rest of his life in tears and grief, and so die. The other Trees which grow by the River of Pleasure produce fruit of a contrary nature, for who tastes thereof shall be eased from all his former desires : If he loved any thing, he shall quite forget it ; and in a short time shall become younger, and live over again his former years : he shall cast off old age, and return to the prime of his strength, becoming first a young man, then a child, lastly, an infant, and so die. This, if any man think the Chian worthy credit, he may believe. To me he appears an egregious Romancer as well in this as other things.

#### CHAP. XIX.

Of the dissension between Aristotle and Plato.

The first dissension betwixt Aristotle and Plato is said to be thus occasioned : Plato did not approve of his life and habit, for Aristotle wore rich garments and shoes, and cut his hair after a manner not used by Plato : He also wore many rings for ornaments ; he had a deriding kind of look, and was peremptory in discourse : all which mis-became a Philosopher. Plato seeing this rejected him, and preferred before him Xenocrates, Speusippus, Amyclas, and others ;<sup>10</sup> to whom he shewed respect, and admitted them to his conversation. On a time, Xenocrates being gone into his Country, Aristotle came to Plato, accompanied with a great many of his Disciples, of whom was Mnason the Phocian, and the like : Speusippus was then sick and unable to be with Plato : Plato was fourscore years old, and through his age his memory much impaired. Aristotle assaulting and circumventing him by propounding arrogantly some questions, and arguing with him, discovered himself injurious and ungrateful. Hereupon Plato retiring from his outward Walk, walked privately with his friends. After three months Xenocrates returned from his Journey, and found Aristotle walking where he had left Plato, and seeing that he and his Disciples went not from the walk to Plato, but directly to the City, he asked one of the Walk where Plato was, doubting that he was sick. He answered, He is not sick, but Aristotle troubling him hath made him quit the Walk, and now he teacheth Philosophy privately in his own Garden. Xenocrates hearing this went presently to Plato, whom he found discoursing with such as were present, who were young men of eminent quality, and some of the Noblest. When he had ended his discourse, he saluted Xenocrates kindly, according to his usual manner, and Xenocrates did the like to him. When the company was dismissed, Xenocrates, without speaking a word to Plato, or acquainting him with it, got his friends together, and sharply reproved Speusippus for having yielded the Walk to Aristotle. Then to his utmost he opposed the Stagirites, and so farre proceeded the contention, that at last Aristotle was thrown out, and Plato restored to his former place.

#### Chap. XX.

Of Lysander, and some Gifts presented to him.

To Lysander the Spartan going to Ionia, some of his acquaintance there sent, amongst many other presents, an Oxe and a Cake. He looking upon the Cake, asked what Dainty it was. To which he that brought it answered, "It

was made of Honey, Cheese, and some other things." "Give this then, said Lysander, to the \*\* Hilots, for it is not meat for a free person." But the Oxe he commanded to be sacrificed, killed, and drest according to the fashion of his Country, and did eat of it with delight.

Chap. XXI.

Of the Magnanimity of Themistocles.

On a time Themistocles, yet a boy, returning from School, his Master bade him, meeting Pisistratus the Tyrant, to go a little out of the way. Whereto he generously answered, "Is not here way way enough for him?" So much did something ingenious and generous appear in Themistocles at those years.

Chap. XXII.

Of the Piety of Æneas, and compaſſion of the Greeks to the Trojans.

When Troy was taken, the Grecians (as it becomes Greeks) commiserating the condition of the Captives, made Proclamation by a Herald, that every free Citizen might carry away with him any one thing he pleased. Hereupon Æneas, neglecting all other things, carried out his household Gods. The Grecians pleased with the piety of the man, gave him leave to take something else. He then took up his Father of a very great age upon his shoulders, and bore him away. They not a little astonished hereat, gave him back all that was his ; confessing that to such men as were pious towards the gods, and honoured their Parents, even those who were by nature their Enemies became merciful.

Chap. XXIII.

Of Alexander.

Great were the actions of Alexander at Granicus and Issus, and the fight at Arbela, and Darius subdued, and the Persians subjected to the Macedonians; all Asia conquered, and the Indies reduced under his power. Great were those things which he did at Tyre, and among the Oxydracæ,<sup>11</sup> and many others. Why should we endeavour to comprehend within the narrow expression of words the unlimited courage of this person in Warre ? Or if any detractor will rather impute these things to the Fortune which attended on him, so let it be.<sup>12</sup> But he was doubtless excellent in that he was never worsted by Fortune, nor at any time deserted by her. Other things there are not commendable in him. That on the fifth day of the Month<sup>13</sup> he drank excessively at Eumæus his house, on the sixth day he slept after his debauch, and recovered so well as to rise and give orders to his Captains for the Expedition of the next day, saying that they should set forth very early. On the seventh he feasted with Perdiccas, and again drank freely. On the eighth he slept. On the fifteenth day of the same Month he made another debauch, and the next day slept. On the four and twentieth he supp'd with Bagoas. (The house of Bagoas was from the Palace ten Stadia.) The day following he slept. One of these two therefore must needs have been ; Either that Alexander did prejudice himself exceedingly by employing so many daies of the Month in drinking, or that

they who write these things have belied him. We may likewise imagine that they who relate other things of the same kinde concerning him, wrong him also, of whom is Eumenes the Cardian.<sup>14</sup>

#### Chap. XXIV.

How much Xenophon was delighted with Bravery.

Xenophon amongst other things took great delight to have rich Arms. For he said that if he should overcome the Enemy, the best ornaments would suit with him : If he died in fight, he should be laid out decently in a rich suit of Arms : this being the proper winding-sheet for a man of courage, and which best adorns him. They say therefore of this son of Gryllus, that his Shield was Argolick, his Breast-plate Attick, his Helmet wrought in B otia, his Horse Epidaurian. I must needs say he was a Person delighted in Bravery, and merited it.

#### Chap. XXV.

Of Leonides, and three hundred more, who gave themselves up to death voluntarily for the preservation of Greece.

Leonides the Lacedemonian, and three hundred more with him, voluntarily underwent the death at Pyl  which was prophesied of them :<sup>15</sup> and fighting stoutly and gallantly for Greece, obtained a glorious end, leaving a deathless renown and eternal fame behind them.

#### Chap. XXVI.

Of Pindarus the Tyrant.

Pindarus, Son of Melas, Grandson of Alyattes the Lydian by his daughter, being Tyrant of the Ephesians, was severe in punishments & inexorable, but otherwise courteous and wise. He took great care that his Country might not be brought into servitude by the Barbarians, of which this is a testimony. When Cr sus his Uncle by the Mother's side invaded Ionia, he sent an Ambassador to Pindarus, requiring the Ephesians to be subjected to him : to which Pindarus not yielding, Cr sus besieged the City. But one of the Towers being undermined (which was afterwards called the Traitour) and destruction appearing before their eyes, Pindarus advised the Ephesians to fasten Ropes from the Gates and Walls to the Pillars of the Temple of Diana, by that means making the whole city an Anatheme to her,<sup>16</sup> thereby to preserve it secure. Farther he advised them to goe forth and make suit to the Lydian. Upon the Ephesians declaring the case and their suit,<sup>17</sup> it is said that Cr sus laughed, and was pleased with the Stratagem, granting the Ephesians liberty,<sup>18</sup> on condition that Pindarus should be banished the City : which he opposed not, but taking along such friends as would goe with him, left his Son and the greatest part of his estate in the City, committing them both to the care of Pasicles one of his friends. He departed to Peloponnesus, preferring Banishment before Regal power, that his Country might not be subjected to the Lydians.

#### Chap. XXVII.

Of Plato's Poverty, and how he betook himself to Philosophy.

This also I have heard, but whether it be true or not I know not : They say that Plato son of Aristo was driven by Poverty to betake himself to the Warres ; but intercepted by Socrates, while he was buying his Arms, and instructed in that which concerns mankind, he through his persuasion addicted himself to Philosophy.<sup>19</sup>

Chap. XXVIII.

How Socrates reformed the Pride of Alcibiades.

Socrates perceiving Alcibiades to be exceeding proud of his riches and lands, he shewed him a Map of the World, and bid him find Attica therein; which done, he desired that he would shew him his own lands. He answered, "They were not there."<sup>20</sup> "Do you boast, replies Socrates, of that which you see is no (considerable) part of the Earth ?"

Chap. XXIX.

Of the Poverty and Pride of Diogenes.

Diogenes the Sinopean used to say of himself, that he fulfilled and suffered the imprecations mentioned in the Tragedy, being a Vagabond, destitute of a house, deprived of his country, a Beggar, ill clothed, having his livelihood onely from day to day : And yet he was more pleased with this condition, then Alexander with the command of the whole World, when having conquered the Indians he returned to Babylon.

Chap. XXX.

Of certain persons extremely Modest.

Amās the Lutenist was extremely continent, insomuch that having a very beautiful wife, he never lay with her. So likewise Diogenes the Tragedian Player. Clitomachus, one that had been Victour in all exercises,<sup>21</sup> was extraordinary modest. At Feasts, if there were any loose discourse, immediately he arose and departed.

Chap. XXXI.

Of the diligence of Nicias in his Art.

Nicias the Picture-drawer was so intent upon Painting, that he many times forgot to eat, his thoughts being wholly taken up with his employment.

Chap. XXXII.

Of Alexander and Hercules, learning to play on the Lute.

Alexander son of Philip, whilest yet a boy, not of Mans estate, learnt to play on the Lute. His Maser bidding him strike such a string as suited with the Tune, and the Air required ; "And what imports it, said he, if I strike this ?" pointing to another. He answered, "It imports nothing to

him that shall be a King, but to him that would be a Lutenist it doth." Doubtless he feared, that if behaved himself not discreetly he might suffer as Linus ; for Linus taught Hercules (yet a Boy) to play on the Lute, who touching the Instrument unmusically, Linus rebuked him ; whereat Hercules struck Linus with the Lute and killed him.

Chap. XXXIII.

Of Satyrus a Player on the Flute.

Satyrus a Player on the Flute heard many times Aristo the Philosopher, and being much taken with his discourse, said,<sup>22</sup>

Into the fire my glittering Bow Why do I not as useleſſe throw ?

So mean did he esteem his own Art in comparison of Philosophy.

Chap. XXXIV.

A Law common to the Romans and Lacedemonians.

The Lacedemonians and Romans had a Law, That no man might eat of whatsoever things, or as much as he pleased. They reduced the Citizens to Temperance, besides other waies, principally by diet.

Chap. XXXV.

That it was not permitted to laugh in the Academy.

There is a general report amongst the Athenians, which saith, that it was not permitted to laugh in the Academy : for they endeavoured to preserve that place free from contumely and levity.

Chap. XXXVI.

Why Aristotle left Athens.

When Aristotle left Athens, fearing to be attainted, to one that asked him What kinde of City is Athens ? he answered, "Very beautiful ; but in it

Pears upon Pears and Figs on Figs do grow :

meaning Sycophants.<sup>23</sup> And to one who asked him why he left Athens, he answered, "Because he would not the Athenians should sin twice against Philosophy" ; reflecting on the death of Socrates, and his own danger.

Chap. XXXVII.

A Law of the Ceans concerning Old men.

It is a custome of the Ceans, That all such amongst them as are very Old, as if they invited one another to a Feast or some solemn sacrifice, should meet together, and being crowned drink Hemlock ; because they are no

longer fit to doe their Countrey service, their Minds now doting by reason of Age.

Chap. XXXVIII.

Some things first found out at Athens.

They say that at Athens were first found out the Olive and Fig-trees ; which the Earth also first brought forth. Also that the Athenians invented Judiciary Pleas, and first instituted corporal Exercises, and uncloathed and anointed themselves. And Erichthonius first harnessed Horses together.

Chap. XXXIX.

What things some of old did eat.

The Arcadians fed on Acorns, the Argives on Pears, the Athenians on Figs, the Tyrinthians on wild Figs,<sup>24</sup> the Indians on Canes, the Carmans on Dates, the Maotians and Sauromatians on Millet, the Persians on Turpentine and Cardamum.<sup>25</sup>

Chap. XL.

Of Satyrs, Tityri, and Silenes.

The Satyrs companions of Bacchus in dancing are by some named Tityri ; which name they had from Teretisms (wanton Dances<sup>26</sup>) in which Satyrs delight : Satyrs, from the wideness of their mouths ; Silenes, from Sillos, which is a scoff with an unpleasing jest. The Silenes were cloathed in coats with sleeves, hairy on both sides ; which Robe signified the planting of Vines by Bacchus, and the downy thickness of the leaves.

Chap. XLI.

Many Surnames of Bacchus.

The Ancients called to bring forth fruit plentifully \*\*\* Phluin, whence they named Bacchus Phleon, as also Protryges, and Staphylites, and Omphacites, with divers other names.<sup>27</sup>

Chap. XLII.

Of certain Women that fell Mad.

Elege and Celane were Daughters of Pr  tus. The Queen of Cyprus work'd them to prostitute themselves, insomuch as in some parts of Peloponnesus they ran up and down, as it is said, naked and raging. They roved also mad into other parts of Greece, transported with this distemper. It is likewise reported that the Wives of the Lacedemonians were transported with Bacchanalian fury ; as also those of the Chians : And that those of the B  otians were transported with divine frenzies, the very Tragedy manifests.<sup>28</sup> They say that onely the Minyades, Leucippe, Aristippe, and Alcithoe<sup>29</sup> declined the Dance of Bacchus : the cause whereof was, that they desired to have Husbands, and therefore would not be M  nades to the

God ; whereat he was incensed. And when they were working at their Looms, and very busie in weaving, on a sudden branches of Ivy and of Vines twined about their Looms, and Dragons made nests in their Baskets, and from the roof distilled drops of Milk and Wine. But when by all this they could not be persuaded to serve the Deity, then fury possessed them, & they committed a foul crime out of Cithæron, no less then that in Cithæron<sup>30</sup> : for the Minyades, seised with frenzy, tore in pieces a young Infant of Leucippe's, thinking it a Kid ; then went to the rest of the Minyades, who persecuted them for this mischief, when they were turned into Birds. One was changed into a Crow, the other into a Bat, and the third into an Owl.

Chap. XLIII.

Of a Lutenist murdered by the Sybarites.

At Sybaris a Lutenist singing at a Festival which they celebrated in honour of Juno, and the Sybarites falling together by the ears about him, and taking up weapons to assault one another, the Lutenist afraid fled with his long Robe to the Altar of Juno : But they spared him not even there. A little while after bloud was seen to sprout up in the Temple of Juno, as if it had been from a Spring. The Sybarites sent to Delphi ; Pythia said,

Goe from my Tripods, for thy hands prophane Distilling bloud my sacred pavements stain : From me expect no answer, who didst slay The Muses Son ; Thou for his death must pay. None that transgresseth, vengeance can decline, Not though descended from Jove's mighty Line. He & his children, & their children must Expect due vengeance for that act unjust.<sup>31</sup>

Chap. XLIV.

Of one who might have aſſiſted his Companion, but would not: And of another that did aſſiſt, but unfortunately.

Three young men of the same City being sent to Delphi to consult the Oracle, fell among Thieves : One of them ran away and escaped ; the second having killed all the Thieves but one, missed the last, and ran his sword through his companion. To him that ran away Pythia gave this Oracle :

Thou sufferedst they companion to be slain : I will not answer thee, goe from my Fane.

To the other demanding an answer Pythia gave this :

Thou slew'st they friend by chance in his defence : Clearer then ever is thy Innocence.

Chap. XLV.

An Oracle given to Philip.

They say that Philip received an Oracle in Bœotia at the Trophonian Cave, That he should take heed of a Chariot. Fearing therefore because of the Oracle, it is reported he would never goe in a Chariot. The success is



related two waies. Some say that the Sword of Pausanias wherewith he killed Philip had a Chariot carved in Ivory upon the Hilt : Others, that he was slain as he went round the Thebã'an Lake named Harma, a Chariot. The first report is more generally received, the other is less frequent.<sup>32</sup>

Chap. XLVI.

A Law of the Stagirites.

This was a Law of the Stagirites, truly becoming the Greeks ; What you laid not down, take not away.<sup>33</sup>

Chap. XLVII.

Of Timotheus and some others, whom their Vertues availed nothing.

The Athenians first magnified Timotheus ; but afterwards when he was thought to have offended, neither did his own merits avail him in the least, nor those of his Ancestours.<sup>34</sup> Themistocles was nothing benefited either by the Sea-fight at Salamis, or his Embassy to Sparta : I mean that Embassy by which he gave the Athenians means to build up their Walls again. For he was banished not onely from Athens, but quite out of Greece. Pausanias the Lacedemonian was nothing helped by his Victory at Platã'a ; for when affairs were new-modelled at Byzantium, and they were sick of the Persian Disease, he lost that favour which he formerly had. Phocion was not saved by the general title of Phocion the Good, nor by his age of seventy five years, in which time he never injured any Athenian in the least ; for the Athenians imagining that he would have betrayed the Pyrã'um to Antipater, condemned him to death.<sup>35</sup>

The End.

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Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

\* Furlongs.

1. Proof, if proof were needed, that very bad writing is not solely a modern vice: "Here, by order of Jupiter, Apollo Pythius was purified after he had slain with his arrows the serpent Pytho, who guarded Delphi, where the Goddess Earth gave oracles."
2. Architheorus, ἀρχιθέωρος, that is, the head of a theoros, an embassy or mission to games or to an oracle.
3. This translation follows the text accurately, but "Pelagonia" seems to be a mistake of Aelian's for Pelasgia, unless these pilgrims took a very round-about route. Pelagonia is a Macedonian territory, near Thrace.

4. Dysmenidēs: latinized from the Greek. It's nearly impossible to translate, at least in these days in the West, where to be an enemy to one's country and to its values is considered clever, moral, and virtuous.
5. One, as Homer saith: presumably Hector, Iliad VIII: ἄλλ' ἢ τὸν ἑλπίσιν ἴδμεν ἄλκιμον ἄνδρα, ἄλλ' ἢ τὸν ἑλπίσιν ἴδμεν ἄλκιμον ἄνδρα, ἄλλ' ἢ τὸν ἑλπίσιν ἴδμεν ἄλκιμον ἄνδρα,.
6. Chapter X has been bowdlerized in this translation, partially by leaving out a few phrases, partially by careful choice of terms.
7. Chapter XII has been heavily edited in translation; the first part has been omitted, and the second so mistranslated as to obscure its meaning. It would have been far better if Stanley had omitted the chapter, if he was unwilling to translate it.
8. Tapyrians: Strabo says, XI.9.1, that they live between the Derbices and the Hyrcanians; XI.8.1, that they live between the Arians and the Hyrcanians, and "on the other side of the Hyrcanians" are the Derbices.
9. Drink to their Wives: that is, to any woman. Common Greek custom forbade the presence of women at dinners, save only in close family groups. Aelian's text uses the verb ἵεναι τὸν ποτήριον, translated here "drink to", but it would seem to indicate the physical presence of the woman in the room, as it means, literally, "present to the person one is honoring the cup from which one has just drunken" (cf. the Latin propinare). On the drunkenness of Greeks in general, consider the Latin pergraecor.
10. Xenocrates came from Chalcedonia; Speusippus, Plato's nephew; Amycles came from Heraclea. The first two were more celebrated than the last.
- \*\* Slaves. [Residents of a neighboring town that Sparta had reduced to slavery. Plutarch attributes a variant of this story to Agesilas, Sayings of Spartans Agesilaus 24.]
11. Oxydracēs: A people of India living between the Indus and the Hydaspes rivers.
12. Impute to Fortune: for instance, Curtius in his Stories of Alexander, X.5.35.
13. Fifth day of the Month: the month of "Dius" or Jupiter, the first month of the Macedonian calendar, corresponding roughly to the Roman October.
14. Eumenes: who, says Athenaeus, wrote a journal of the expedition of Alexander. He was one of Alexander's generals; it does not seem probable that his account is meant to degrade Alexander.
15. Prophetied: by the Pythia; see Herodotus VII.220.

16. Anatheme: offerings to the gods were suspended in their temples; in a sense, Pindarus is hanging the city of Ephesus from the Temple of Diana and thus making it an offering to the goddess.
17. Declaring the case and their suit: Stanley has glided over part of the story: the Ephesians went dressed as supplicants, which in the case of Greeks was quite an extraordinary sight.
18. Liberty: Stanley omits a phrase here, admittedly a crux; the Greek has "granted them liberty with flight". Since the Ephesians clearly stayed where they were -- Aelian says so in the following passage -- Gesner suggests emending the textual ἰὺν...ἰὺν ἰὺν, flight, to ἰὺν...ἰὺν ἰὺν, life. "Granted them liberty with their lives". (Though it would seem that granting the first without the second would be pointless.)
19. This version of Plato's turning to philosophy may or may not be consistent with the account given in Book II, Chap. 30, where Plato is described as having dabbled in various sorts of poetry before becoming a philosopher.
20. They were not there: that is, not marked and too small to point out on a map of that scale.
21. Victor in all exercises: He was a ἰὺν...ἰὺν ἰὺν, one who competed in both boxing and wrestling. In his accord with general tendency to bowdlerize, Stanley leaves out a clause: Clitomaches would turn away if he saw dogs coupling.
22. After Homer, Iliad 5.215.
23. Homer, Odyssey 7.120, leaving out two phrases. Sycophants = traitors, calumniators. The word originally meant those who exported figs from Attica in defiance of laws prohibiting it. Thus the wit of the verse from Homer in the word ἰὺν...ἰὺν ἰὺν, fig. In saying figs on figs do grow, Aristotle says that the number of those willing to denounce others grows daily.
24. Wild Figs: Aelian says that the Athenians ate figs, the Argives ate pears, ἰὺν...ἰὺν ἰὺν, and the Tirynthians ate pears, ἰὺν...ἰὺν ἰὺν. The distinction between the two words is not clear, but the first is often taken to be cultivated pears, the second wild pears. Hesychius says that ἰὺν...ἰὺν ἰ�, is the same thing that everybody but the Laconians call ἰ�...ἰ� ἰ�, ἰ�...ἰ� ἰ�, ἰ�...ἰ� ἰ�, ἰ�...ἰ� ἰ�.
25. Turpentine: that is, pistachios.
26. Teretisms: ἰ�...ἰ� ἰ�...ἰ� ἰ�...ἰ� are repetitious sounds, like humming or the chirruping of grasshoppers, not dances. "Wanton songs", more probably.

\*\*\* ἰ�...ἰ� ἰ�...ἰ� ἰ�...ἰ�.

27. Protryges: the one who first harvested grapes; Staphylites: who grows grapes; Omphacites: one who doesn't wait for the grapes to ripen before making them into wine. See Ovid, *Metamorphoses* IV 10 ff.
28. Tragedies: Euripides' *Bacchantes* and Aeschylus's (lost) *Pentheia*.
29. Minyades ... Alcithoe: that is, the daughters of Minea, etc.
30. Cithaeron: the Boeotian mountain sacred to Bacchus. On it Agave tore her daughter Penthea to shreds.
31. Stanley skips part of the text after this (or his printer leaves it out: the poem ends at the bottom of a page and the rest of the text should be at the top of the next page): "The oracle was quickly fulfilled. The Sybarites, having taken up arms against the Crotonians, were utterly vanquished and their city destroyed."
32. Less frequent is an understatement; Aelian may be the only writer to report this version of the story. Valerius Maximus, I.8.ext9 says specifically that Philip avoided the Boeotian lake "Quadrigea".
33. See Book IV, Chap. I.
34. On Timotheus, see Cornelius Nepos, *Lives of Eminent Men*.
35. According to Cornelius Nepos, Phocion, he was accused of abandoning it to Nicanor; Antipater was by that time dead. Led to his execution, he remarked that this was the common fate of the famous men of Athens.

The Fourth Book.

CHAP. I.

Several Customs of Nations and People.

A Certain Law of the Lucanians saith, That if after Sun-set a Stranger come and request to lodge under the roof of any one, if he entertain not the man, let him be punished, and pay the penalties of Inhospitality. As I conceive both to the person that came to him, and to hospitable Jupiter.

I am informed that the Dardanians in Illyria wash but thrice in their whole life ; at Birth, at Marriage, and at Death.

The Indians do not let out money to use, neither do they receive any : Neither is it lawful for an Indian to give or take wrong. Hence they neither make Bonds, or give Pawns.

It is a Sardinian Law, That when Parents grow very old, their sons should by beating them with Clubs kill them, and then bury them ; they conceiving it unfit that a man at an extraordinary age should live any longer, he

frequently failing by reason of his bodie's being opprest with old age. There was also this Law amongst them, They punished Idleness ; and he who lived slothfully was to be arraigned, and to give an account of his manner of life, and to shew where were his means of subsistence.

The Assyrians gathered together in a certain City such Virgins as were fit for Marriage, proclaiming a Fair of them ; and whoever buyes one carries her away as his Bride.

The Biblians, if they light upon any thing by chance in the way, take not up what they laid not down ; for such a thing is not esteemed the right of the finder, but a theft.<sup>1</sup>

The Berbiccans put all persons to death that are above threescore and ten years old ; the Men by Sword, the Women by Halter.<sup>2</sup>

The Colchians intomb their dead in Skins, in which they sow them, and hang them up on trees.

It was a custome of the Lydians to prostitute their Women before Marriage : but being once married they must live continently ; and she who transgressed was not capable of pardon.

#### Chap. II.

Of the difference betwixt Nicostratus, who plaied upon the Lute onely, and Laodocus, who both plaid and sung to the Lute.

It is reported that Nicostratus a Fidler, arguing with Laodocus a Lutenist about Musick, said, That he in a great Art was little, but that himself in a little Art was great. It is therefore a commendable thing not onely to improve a Family and Estate, but an Art also, if we believe Nicostratus, who in this said excellently.

#### Chap. III.

Of Polygnotus and Dionysius, Painters.

Polygnotus a Thasian and Dionysius a Colophonian were two Painters. Polygnotus wrought to the full bigness, and most commonly descriptions of Games : Dionysius copied the same things in little, alike exactly in every thing but their bigness ; as the spirit, air, posture, habit, and the like.

#### Chap. IV.

A Theban Law concerning Artificers and Painters.

I am told there is a Law at Thebes, which commands Artificers, both Painters and Potters, to make the Figures as good as may be. This Law menaceth to those who mould or paint them not well a pecuniary mulct.

#### Chap. V.

Persons that were mindful of Benefits.

Persons that were mindful of Benefits received, and gratefully requited them. Theseus to Hercules : for Aidoneus King of the Moloëſians having cast Theseus into bonds because he came along with Pirithous, to steal away his Wife, (not intending to marry her himself, but doing this onely for the sake of Pirithous) Hercules coming to the Moloëſians set Theseus at liberty, for which Theseus erected an Altar to him. And those seven Captains that besieged Thebes were grateful to Pronax, for Pronax being killed in their Cause, they instituted Games in memory of him ; which most think were celebrated for the Captain Archemorus.<sup>3</sup>

And Hercules was grateful to Nestor : for when Neleus would not entertain him, and the rest of his sons were of Neleus his minde, Nestor onely dissented ; for which reason Hercules, having taken the City, put Neleus and the rest of his sons to death, but not onely spared Nestor, but bestowed on him the Kingdom of his Ancestours.<sup>4</sup> And the Athenians expressed a publick gratitude to the children of Hercules ; for because their progenitour had deserved well of Theseus, the Athenians did therefore conduct them to Peloponnesus. And Hercules was grateful to the three hundred and three-score Cleonians : For they having aided him against the Molionidæ, and dying generously and honourably, he transferred to them the Honours which the Nemeans bestowed on him for subduing the Lion which over-ran and wasted their Country.<sup>5</sup>

And Menestheus son of Peteus was not ungrateful to the Tyndaridæ : for they having cast out the sons of Theseus, and taken Æthra the Mother of Theseus Prisoner, they bestowed the Kingdome upon Menestheus ; for which reason Menestheus named them Kings and Preservers.

And Darius son of Hystaspes having (whilest he was yet a private person) received in gift a Garment from Syloson, when he was possessed of the Empire, bestowed on him the Government of his own Country Samos, Gold, as we may say, for Dross.<sup>6</sup>

Chap. VI.

An Oracle concerning the Athenians.

When the Lacedemonians would have utterly destroyed the City of the Athenians, consulting the Oracle, they brought answer in this manner ; "Do not remove the common Altar of Greece."

Chap. VII.

That sometimes the Dead rest not even after Death ; and of Pausanias.

Not Death it self benefits wicked persons, since even then they cannot rest : But either they are wholly destitute of Sepulchres ; or, if buried, yet fail of the latest honor, and common port of all bodies.<sup>7</sup> So when Pausanias took part with the Medes, the Lacedemonians not onely famished him, but threw his carcase out beyond their Borders, as Epitimesdes reports.<sup>8</sup>

## Chap. VIII.

### Of the Vicissitudes of Fortune.

Who knows not the sudden and swift changes of Fortune ? The Lacedemonians, when they were Masters of the Thebans, were again so subdued by them, that the Thebans came not onely into Peloponnesus, but passed Eurotas, and wasted the Country of the Lacedemonians, and had taken the City, if Epimonandas has not feared that all the Peloponnesians should conspire and fight for Sparta.

Dionysius the Tyrant being besieged by the Carthaginians, having no hope of relief, did quite despair, and intended to run away ; but one of his friends, named Ellopides, coming to him, said, "O Dionysius, the Title of King is an excellent Funeral ornament." Hereat ashamed, he took heart, and with a few overcame many Myriads, and enlarged his Empire.

Amyntas the Macedonian<sup>9</sup> being worsted by his neighbouring Barbarians, and losing his Kingdome, took his resolution to quit the Country wholly, thinking he did enough if he saved himself. Whilest he was in these thoughts, one told him of the saying of Ellopides : whereupon seizing a little place, and gathering many Souldiers together, he recovered the Kingdome.

The Ægyptians in their own language called Ochus an Ass, reproching his sloth by the dulness of that Beast. For which he seizing Apis sacrificed him to an Ass.<sup>10</sup>

Dio son of Hipparinus being banished by Dionysius, with three thousand Souldiers conquered him, and reduced him to his own estate, a banished person.

The Syracusians with nine Gallies assaulting an hundred and twenty of the Carthaginians, overcame them.

## Chap. IX.

### Of the Humility of Plato, and Ingratitude of Aristotle.

Plato, son of Aristo, at the Olympick Games fell into company with some strangers who knew him not, upon whose affections he gained much by his affable conversation ; dining and spending the whole day with them, not mentioning either the Academy or Socrates, onely saying his name was Plato. When they came to Athens, he entertained them courteously. "Come, Plato, said the strangers, shew us your name-sake, Socrates his disciple, bring us to the Academy, recommend us to him, that we may know him." He smiling a little, as he used, said, "I am the man" : whereat they were much amazed, having conversed so familiarly with a person of that note, and not knowing him, who used no boasting or ostentation. Whence it appears, that besides his Philosophical discourse, his ordinary conversation was extremely winning.

Plato called Aristotle a Colt : What is meant by that name is manifest : a Colt as soon as it is satisfied with the milk of the Dam kicks at her.

Plato therefore hereby signified some Ingratitude of Aristotle ; for he having received the greatest seeds of Philosophy from him, and introduction thereto, as soon as he was replenished and satisfied with the best things thereof, revolted from him, and, getting his friends together, set up against him Peripateticism, professing himself Plato's adversary.

Chap. X.

What respect Pericles had for the Athenian people.

Did not Pericles, son of Xanthippus, bear a great respect to the Athenian people ? to me it appears so ; for as often as he was to speak in publick, he wished that no word might fall from him which might exasperate the people, as being contrary to them or their opinion.

Chap. XI.

Of the Luxury of Socrates.

Diogenes said that Socrates himself was luxurious : for he was too curious in his little House, and in his little Bed, and in the Sandals which he used to wear.

Chap. XII.

Of the Picture of Helena drawn by Zeuxis.

Zeuxis the Heracleote having drawn Helena, got much money for the Picture ; for he admitted not every one that came accidentally, or out of a desire to see it, but made them first pay money before they saw it. Hereupon the Heracleote gaining much money by the Picture, the Grecians of that time called this Helena a Curtezan.

Chap. XIII.

The saying and happineſſ of Epicurus.

Epicurus the Gargettian said, that to whom a little is not sufficient, nothing is sufficient. The same said, that he was ready to contend with Jupiter in felicity when he had bread and water. This being the opinion of Epicurus, what he meant when he praised Pleasure we shall know elsewhere.

Chap. XIV.

Of sparing and keeping Riches.

Many times Riches gathered together penny by penny, with much labour, as Archilochus saith, are poured into the lap of a Curtezan. For money is as the Sea Hedgehog, easier to be taken then kept. Anaxagoras also in his Book of Kingly Government saith, It is hard to get Money, but much harder to keep it.

Chap. XV.



Of some who in sickneſſe learned Musick and other Sciences, in which recovering they became eminent.

Hiero Tyrant of Sicily is said to have been first a private person, and of all men the most averse from learning Musick, and nothing inferiour to his brother Gelo in Rusticity. But falling sick he became extraordinary learned, imploying the leisure of his infirmity in hearing learned Discourses. Hiero therefore recovering heard Simonides the Cean, Pindarus the Theban, and Bacchylides the Juliet ; but Gelo was illiterate to the last.

They say also that Ptolomee the second falling sick became very learned.<sup>11</sup> And Plato affirms that Theages studied Philosophy upon no other occasion then the leisure of sickness, which hindring him from Civil affairs forced him to the love of Learning. What man of understanding wisheth not that sickness had befallen Alcibiades, Critias, Pausanias the Lacedemonian, and others ? To Alcibiades and Critias, that they might not have revolted from Socrates. One becoming insolent, and sometimes taking part with the Bŕotians, sometimes with the Thessalians, the Medes and Persians, adhering to Pharnabazus. But Critias became most Tyrannical and bloody, and much oppress his Country, and led a hated life.

And Straton son of Corrhagus seems to have fallen sick advantageously. For being of an old family and rich, he used no exercise ; but falling ill of the Spleen, and exercise being requisite for his cure, he addicted himself to it, and making progress therein, he in one day at the Olympick Games was victor in wrastling and the Pancratiſm, as also in the following Olympick and Nemean and Isthmian and Pythian Games.

Likewise Democrates the Wrastler, having a pain in his feet, went to the Games, and standing in the Stadium made a Circle about himself, and challenged his Antagonists to force him beyond the line ; which they not able to doe, were worsted : And he, for continuing firmly in his station, went away crowned.

Chap. XVI.

Qualities of some of the Ancients.

If any man imitate Callias, he will make him a great Drinker ; if Ismenias, a Player on the Flute ; a Boaster, if Alcibiades ; a maker of Broths, if Crobylus ; an excellent Oratour, if Demosthenes ; Warlike, if Epaminondas ; Magnanimous, if Agesilaus ; Good, if Phocion ; Just, if Aristides ; and Wise, if Socrates.

Chap. XVII.

Wonders and Opinions of Pythagoras.

Pythagoras taught men that he was begotten of a better kind then mortal nature. For on the same day, and at the same hour, he was seen at Metapontium and in Crotona. Likewise at Olympia he shewed one of his Thighs which was of Gold ; and did make Myllias the Crotonian call to mind that he had been Midas son of Cordius a Phrygian.<sup>12</sup> He also stroked a

white Eagle which came to him of her own accord, and as he passed over the River Cosa, the River saluted him, saying "Hail Pythagoras."

He affirmed the leaf of Mallows to be most sacred. He said that Arithmetick is the wisest of all things : Next, he who imposed names on things. And that Earthquakes were nothing else but Conventions of the dead : And that the Rainbow is the beams of the Sun<sup>13</sup> : And that the sound which frequently strikes the ear is the voice of Dæmons. It was not lawful to doubt of any thing he said or question about it, but to acquiesce in what he said as in a Divine Oracle. And when he came to Cities, a report was spread that he came not to teach, but to heal.

The same Pythagoras commanded to abstain from the Heart, and from a white Cock, and from all things that died of themselves, and not to use Baths, nor to goe in the common Road<sup>14</sup> ; it being doubtful whether these things were pure.

Chap. XVIII.

Of the respect and honour which Dionysius gave to Plato.

When Plato, invited by the frequent Letters of Dionysius, came to Sicily, the young Dionysius placed him in a Chariot, whilst he himself played the Coachman : whereupon a facetious Syracusian well versed in Homer, pleased with the sight, spake these Verses out of the Iliads,<sup>15</sup> with a little alteration :

The Chariot groan'd beneath the weight, Proud that the best of men there sat.

Whereas Dionysius was jealous of all others, he had so great respect for Plato, that he suffered him onely to come to him unsearched (though he knew him to be Dio's intimate friend).

Chap. XIX.

That Philip honoured Learning ; and of Aristotle.

Philip the Macedonian is not onely said to have been a good Souldier, and an excellent Oratour ; but he likewise honoured Learning exceedingly. Wherefore supplying Aristotle with much money, he was the cause of his great and various Experience, and of his knowledge in living Creatures. Whose History the son of Nicomachus acquired through the wealth of Philip.<sup>16</sup> He honoured Plato also and Theophrastus.

Chap. XX.

Of Democritus, and of the Renown of him, Theophrastus, Hippocrates, and others.

It is reported that Democritus the Abderite was wise, besides other things, in desiring to live unknown, and that he wholly endeavoured it. In pursuit whereof he travelled to many Countries ; he went to the Chaldeans, and to Babylon, and to the Magi, and to the Indian Sophists.

When the estate of his Father Damasippus was to be divided into three parts amongst the three Brothers, he took onely so much as might serve for his travel, and left the rest to his Brethren. For this Theophrastus commends him, that by travelling he had gained better things then Menelaus and Ulysses. For they wandred up and down not otherwise then Phœnician Merchants, for they gathered money, which was the occasion of their travel by Sea and Land. The Abderites called Democritus, Philosophy ; but Protagoraas, Discourse.

Democritus laughed at all people, and said they were mad ; when his Countreymen called him Gelasinus.<sup>17</sup> They likewise say, that Hippocrates at his first meeting with Democritus thought him mad : But after they had conversed together, admired the man. They say that Hippocrates, though he were Dorick, yet for the sake of Democritus he composed his Writings in the Ionick Dialect.

Chap. XXI.

Of those who were beloved of Socrates and Plato.

Alcibiades was beloved of Socrates, Dio of Plato. But Dio received advantage by the love of his friend.

Chap. XXII.

Of the Luxury of the Athenians.

The ancient Athenians wore purple garments, and various coloured Vests. They likewise tied their Hair in Knots, to which they put golden Grass-hoppers,<sup>18</sup> and other ornaments of Gold. When they went abroad,<sup>19</sup> their servants carried Folding-stools, that when they pleased they might sit down. It is certain also, that their Tables and Diet were very Luxurious ; and yet whilst they did this, they were Victors at Marathon.

Chap. XXIII.

Of certain Prodigal persons.

Prodigality and voluptuous life reduced Pericles, and Callias son of Hipponicus, and Nicias of Pergaseus to indigence. When money failed them, these three drank Hemlock, their last draught, to one another, and died as at a Feast.<sup>20</sup>

Chap. XXIV.

How Friendship may be best preserved.

Leoprepes the Cean, Father of Simonides, chanced on a time to sit in the Wrastling-place : Two young men, intire Friends, came to him, and asked him how their Friendship might best be preserved. He said, "If you yield to one anothers anger, and not by opposition provoke each other."

Chap. XXV.

Of the strange Madneſſ of Thrasyllus.

Thrasyllus the Aſſonian fell into a strange and new kind of Madness ; he left the City and went to Pyram (the Haven,) and dwelling there, he fancied that all the Ships which came in were his, and registred them, and so dismissed them. When any came safe into the Haven, he rejoiced exceedingly. This Infirmary held him many years. At length his brother, coming from Sicily, put him to a Physician to be cured, and so his Madness ceased. He many times mentioned his actions during his Madness, and said that he never had so much Joy, as when he was pleased with seeing Ships come in safe which nothing belonged to him.

Chap. XXVI.

Of Electra.

Xanthus a Lyrick Poet (he was ancients then Stesichorus the Himeran) saith that Electra daughter of Agamemnon was not named so at first, but Laodice.<sup>21</sup> Afterwards when Agamemnon was slain, and Aegisthus marrying Clytemnestra reigned, she lived unacquainted with the Marriage-bed, and grew old a Virgin<sup>22</sup> : for which reason the Grecians called her Electra, as having never had a Husband, and living unacquainted with the Marriage-bed.<sup>23</sup>

Chap. XXVII.

Of the gift of Pamphaes and Diotimus.

Pamphaes a Prienian gave to Crassus, whilst his Father was yet living, thirty Minæ, who coming to the Crown sent him a great Chariot filled with Silver.

Diogenes receiving a little money of Diotimus the Carystian said,<sup>24</sup>

The Gods immortal grant To thee what thou dost want, A Man and House.

It seems that this Diotimus was effeminate.

Chap. XXVIII.

That Pherecydes fell into a Phthiriasis because of his Atheism.

Pherecydes the Syrian ended his life the most miserable of men : his whole body being consumed by Vermine, and his countenance becoming loathsome, he declined the conversation of his acquaintance. And whensoever any one coming to visit him demanded how he did, putting out his finger through the hole in the door, the flesh whereof was quite eaten off, he said, that his whole body was such. The Delians affirm, that the God in Delos displeased with him wrought this : for as he sat in Delos with his Disciples, he spoke many things concerning himself, amongst the rest this, That he had sacrificed to none of the Gods, and yet led a life no less pleasant and void of grief than they who offered Hecatombs.<sup>25</sup> For this vain speech he suffered severe punishment.

Chap. XXIX.

That Alexander ridiculously believed there are infinite Worlds.<sup>26</sup>

I cannot forbear to laugh at Alexander the son of Philip, who seeing that Democritus in his Writings asserted that there are infinite Worlds, was troubled that he had not quite subdued one. How much Democritus himself would have laughed at him, what need I say ? whose custome that was.

The End.

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## Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. Biblians: from Byblos. Cf. Book III, Chap. XLVI.
2. Berbiccans: or Derbiccans, Ἰνδοί, an Asian people living near Hercynia. According to Strabo, XI.11.8, the near kinsmen eat the old men who are put to death, but not the old women (they do not eat anything female).
3. Archemorus is the name given to Opheltes after he was eaten by a serpent while his nurse showed the Seven Captains a spring. Some think that Pronax here is the same as Archemorus (and Opheltes). In any case, "Captain" is Stanley's mistaken interpolation. On the Nemean games, see Myth of Opheltes.
4. Not so much entertain; Hercules wanted Neleus to perform a rite of purification after one of Hercules's unjust slaughters (the accounts vary as to exactly which of them he needed forgiveness for: Hyginus says it was for killing his wife and his two sons). After slaughtering Neleus and his family, Hercules seems to give up on the idea of needing purification for the earlier crime. Apollodorus says that Nestor survived because he wasn't there.
5. Aelian does not say what exactly these honors were.
6. Gold for dross: Iliad VI.236, ἡ δὲ χρυσὴν ἰσοῦσιν ἀργύρου.
7. Sepulchres ... bodies: that is, either they were denied a proper burial, which according to some ancient beliefs might prevent them from passing the Styx, or they simply were not allowed into the afterlife on account of their lives. "Bodies" doesn't refer to their physical bodies, but just to them; "beings" or "people".
8. According to Cornelius Nepos, Pausanias, he was immured in the temple of Minerva, where he had taken refuge, and there left to starve (after the citizens took the roof off the temple). Cornelius Nepos says he was buried, twice, once at "some distance" from where he died and again, at the order of the Delphic oracle, at the spot where he died.

Plutarch (if it is Plutarch) reports a similar story of his immurement and says that Pausanias's body was cast out (by his mother), Parallela Minora 10. Diodorus Siculus (XI) denies this and reports that Pausanias's parents were permitted to bury the body. See also Book IX, Chap. 41.

9. Amyntas: grandfather of Alexander.
10. See also Hist. Anim. X.xxviii, who says that Cambyses had done this before. Plutarch, Isis & Osiris, says that Ochus ate Apis. Plutarch does not mention making the Egyptians worship an Ass.
11. Ptolomee Philadelphus who founded the library at Alexandria. Strabo attributes his learning in part to the "infirmity of his body" (not quite the same thing as an acute disease); see XVII 1.5.3.
12. Pythagoras, among the many absurdities attributed to him, is credited with the creation or at least the teaching of the doctrine of metempsychosis.
13. Rays of the sun: adopting Gesner's proposed reading here, ἀΐ;ἱ, ἱ+ἀΐ;ἱ' ἱ,,ἱ;ά;ἱ! ἀΐ;ἱ»ἱ-ἱ;ἱ... ἀΐ;ἱfἱ,,ἱ- for ἀΐ;ἱ, ἀΐ; ἱ'ά;ἱ† ἱ,,ἱ;ά;ἱ! ἱἱἱἱ-ἱ»ἱ;ἱ... ἀΐ;ἱfἱ,,ἱ-. Gronovius proposes ἱἱἱ·ἱ'ά;ἱ' ἱ,,ἱ;ά;ἱ! ἱἱἱἱ-ἱ»ἱ;ἱ..., making the Rainbow the source of the Nile.
14. Baths...Road: that is, public baths. Iamblicus claims that Pythagoras was speaking metaphorically of the "common road": that is, "common custom, the usual course of life". Commentators on Pythagoras delight in coming up with ingenious explanations of the various prohibitions.
15. After Homer, Iliad V.838, where Pallas Athena takes the reigns of Diomedes' chariot. Stanley's translation is inaccurate and loses the point: the original says "the chariot groan'd beneath the burden of the awe-inspiring goddess and the magnificent hero"; the Syracusian's version "the chariot groan'd beneath the weight of the awe-inspiring mortal and the best of men".
16. Pliny, Book VIII, says it was Alexander who supported Aristotle's work on natural history.
17. Gelasinus: laughter, from ἱ'ἱἱἱ»ἱ-ἱ%, to laugh.
18. The Scoliaist on Aristophanes says that the Athenians wore golden grasshoppers for one (or both) of two reasons: either that the grasshopper's song makes them scared to Apollo, one of the tutelary divinities of Athens, or that the grasshopper, like the Athenians, sprang from the earth itself (were "autochthonous"). The latter is the explanation usually proffered.
19. Abroad: that is, out of their houses; essentially, anywhere. (Standard 17th-century usage, but perhaps misleading to a modern reader.)

[illegible]

Tachos the Ægyptian, whilest he used the Diet of his Country, and lived sparingly, was the most healthful of men ; but when he went to the Persians, and fell into their Luxury, not able to bear their unaccustomed Diet, he ended his life by a Dysentery, and changed Luxury for Death.

## Chap. II.

Pherecydes how he died.

Pherecydes, Master of Pythagoras, falling sick, first had a very hot Sweat, viscous-like Phlegm, afterwards like that of Beasts ; then little Vermin grew in him : and his flesh corrupting into them, he wasted away, and so ended his life.<sup>1</sup>

## Chap. III.

Of Hercules his Pillars.

Aristotle affirms that those Pillars which are now called of Hercules, were first called the Pillars of Briareus ; but after that Hercules had cleared the Sea and Land, and beyond all question shewed much kindness to men, they in honour of him, not esteeming the memory of Briareus, called them Heraclean.

## Chap. IV.

Of some Trees growing in Delus.

It is reported that in Delus there groweth an Olive and a Palm, which Latona touching was immediately brought to bed ; whereas until then she could not.<sup>2</sup>

## Chap. V.

Of Epaminondas his Indigence and Magnanimity.

Epaminondas had but one Vest, and that sordid, so that whensoever he sent it to the Fuller, he was forced to stay at home for want of another. Whilest he was thus indigent, the Persian King<sup>3</sup> sending him a great summe of money, he would not accept it. And, if I mistake not, he that refused the Gift was more Magnanimous then he that offered it.

## Chap. VI.

Of the voluntary death of Calanus.

Likewise the end of Calanus the Indian is worthy to be praised, another would say to be admired. It was on this manner ; Calanus the Indian Sophist,<sup>4</sup> having bid a long farewell to Alexander and the Macedonians, and to life, when he would free himself from the Fetters of the Body, caused a Pyre to be made in the fairest Suburb of Babylon ; the wood thereof was dry, and chosen for fragrancy, Cedar, Thyum, Cypress, Myrtle and Laurel. He having performed his accustomed exercise (which was to run a course) came and stood in the middle of the Pyre, crowned with reeds. The Sun



shone upon him, and he worshipped him, which was the sign he had given the Macedonians, that they should kindle the Pyre, which they did ; and continued standing upright in the flame, and fell not till he was quite consumed. Hereat Alexander (as is reported) much astonished, said, that Calanus had vanquished greater Enemies then he. For he warred with Porus, and Taxiles, and Darius ; but Calanus with Pains and Death.

#### Chap. VII.

Of Anacharsis.

The Scythians wander up and down their own Country ; but Anacharsis, being a wise man, extended his travells farther : for he came into Greece, and Solon admired him.

#### Chap. VIII.

How some have born Scoffs.

Scoffs and Reproches to me seem of no force : for if they meet with a solid minde, they are shattered in pieces ; but if with a mean and low, they have power, and many times occasion not onely grief, but death : whereof take this instance ; Socrates being derided in a Comedy, laughed ; but Poliasgras hanged himself.<sup>5</sup>

#### Chap. IX.

Of Aristotle.

Aristotle having prodigally consumed his Patrimony, went to the Warres ; which succeeding ill with him also, he then traded as an Apothecary. But coming by chance in to the Peripatus, and hearing the discourses there, being of better natural parts then most of them, he acquired that habit which he afterwards put in execution.<sup>6</sup>

#### Chap. X.

The number of some Ships and Arms which the Athenians left.

The Athenians were diligent in taking care for their Navy. Sometimes having the better, and sometimes being worsted, they lost in Ægypt two hundred Galleys, with all that belonged to them ; at Cyprus a hundred and fifty ; in Sicily two hundred and forty ; in the Hellespont two hundred. Of compleatly-armed Souldiers there were slain in Sicily forty thousand, and at Charon's a thousand.

#### Chap. XI.

The Cruelty of a King of Thrace towards his Children.

A King of Thrace, (his name let some other tell) when Xerxes warred against Greece, fled to the Mountain Rhodope, and advised his six Sons not to fight against Greece. But they not obeying him, when he returned, he put out the eyes of them all ; an act unlike a Grecian.

## Chap. XII.

That Demades was fined for making a Decree, that Alexander should be accounted a God.

I cannot but love this act of the Athenians ; In a publick Assembly of the Athenians, Demades rising up decreed that Alexander should be the thirteenth Deity. But the people not enduring his excessive impiety, fined him a hundred Talents, for enrolling Alexander, who was a mortal, amongst the Celestial Gods.

## Chap. XIII.

That the Athenians were inclined to Novelties.

The Athenians were very changeable as to Government, and exceedingly inclined to alteration. They patiently suffered Kingly Government under Cecrops, Erechtheus and Theseus, and afterwards under the Codrida ; they experimented Tyranny under the PisistratidÃ¡ ; they used Aristocracy four hundred years ; after which they chose yearly ten Citizens which governed the City. At last there happened an Anarchy by the Sedition of the Thirty Tyrants. This ready change of customes, whether it should be commended or not, I know not.<sup>7</sup>

## Chap. XIV.

An Attick Law concerning the Interrment of Bodies, and killing of Oxen.

This was an Attick Law ; Whosoever happens to light upon the Carcase of any man, he must throw earth all over it, and bury it as looking towards the West.

This also was observed by them ; A ploughing Oxe, that laboureth under the yoak, either with Plough or Cart, sacrifice not. For he also is a Tiller of the earth, and partakes with men of their labour.

## Chap. XV.

Places of Judicature in Athens for Murthers.

Attick Courts of Judicature, for wilfull Murthers in the Arepoagus, for involuntary in the Palladium ; for those who confessed the Murther, but pleaded the lawfulness of it, in the Delphinium.

## Chap. XVI.

That a little Boy was condemned for Sacrilege.

A little Boy carried away a Plate of Gold which fell from the Crown of Diana. It was discovered. The Judged caused playthings and Dice to be set before him, as also the Plate. He again laid hold of the Plate : whereupon they put him to death for Sacrilege, not sparing his age, but punishing the act.

Chap. XVII.

Of the Superstition of the Athenians.

The Athenians were so Superstitious, that if any one felled a little Oak out of the Heroes Grove, they put him to death. And Atarbes, for that he killed the Sparrow<sup>8</sup> sacred to Æsculapius, they spared not, but executed him : Not pardoning either his ignorance or madness, but preferring the concernment of the God before both these. For some said he did it by chance, others, through fury.

Chap. XVIII.

Of a Woman with child condemned to death.

The Court of Areopagus having tried a Woman poisoner, and it being judged she should die, they would not put her to death until she were delivered of the Infant wherewith she was great. Then saving the innocent Child, they executed the guilty person.

Chap. XIX.

How Ætschylus condemned for Impiety was preserved.

Ætschylus the Tragick Poet was by reason of some Play condemned for Impiety. Whereupon the Athenians being ready to stone him, Arynias his younger Brother, throwing back his Vest, shewed his Arm without a Hand. Arynias had the reward for fighting best at Salamis, where he lost his Hand, and was the first of the Athenians that was rewarded. The Judges seeing the trouble of the man, called to mind his actions, and dismissed Ætschylus.<sup>9</sup>

Chap. XX.

Of the Fasting of the Tarentines and Rhegians.

The Tarentines being besieged by the Romans, and ready to surrender through Famine, the Rhegians ordered a Fast to be kept every ten daies ; and with the allowance of that food supplied the Tarentines. Hereupon the Romans raised their siege ; and the Tarentines, in memory of their distress, kept a Feast, which they called The Fast.

Chap. XX.

That Medea did not kill her own Children.

Some say that the relation concerning Medea is false, and that she did not kill her Children, but the Corinthians. This Fable concerning Colchis, and the Tragedy (Medea) they say Euripides made at the request of the Corinthians. The falsity prevailed above the truth, by reason of the excellency of the Poet. But for the Murder of the Children, they say that even to this day the Corinthians offer expiatory Sacrifices to them ; which they render as a kind of Tribute.<sup>10</sup>

The End.

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## Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. On Pherecydes, see also the previous book, Chap. XXVIII.
2. Brought to bed: of Apollo and Diana.
3. King of Persia: According to Cornelius Nepos, Epaminondas, this was Artaxerxes II Mnenon, and it was a bribe rather than a gift, as a kind of test.
4. Calanus: According to Plutarch, Life of Alexander, his name was Sphines. The Greeks called him Calanus because it was his habit to greet people in his native language, saying Cale. On the games that Alexander instituted to honor Calanus after his death, see Book II.
5. On Socrates, see also Book II. Poliager, according to Plutarch, de Audiend. poet., was represented on stage as (and accused in real life of) prostituting his wife. In Holland's translation:

If say [Odysseus] joyed, in that his wife received their courtesies and tokens, and so made a gaine of them, surely he surpasseth Poliager the notorious bawd, playing his part in the Comedies, of whom there goeth this by-word:

Bawde Poliager happie man hee, That keepes at home in house a shee : A heavenly goate whose influence, Brings in riches with affluence.

6. The feeling of this sentence would be better conveyed by something like "He acquired that knowledge that he later appropriated to himself" -- that is, something very close to a charge of plagiarism or intellectual thievery, without an absolutely commitment to the charge.
7. The account of the monarchs of Athens is abridged; Cecrops was the first king, Erectheus the sixth, Theseus the tenth. Codrus was the last king of Athens, but his descendants (the "Codrida") held essentially monarchical power as hereditary Archons for the next 300 years, when the hereditary archonship was replaced with a decennial archonship. The "four hundred years" is probably a mistake for the system of 400 "senators" established by Solon. The "ten citizens" probably refers to the strategoi, elected each year. The Thirty Tyrants were in 404-403 B.C. (and government continued afterward using the archon system). It should be remembered that we are talking about a long time in this passage -- about 1100 years. It's a bit of a stretch to use this as evidence of "inconstancy".

8. Sparrow: ἰφῖ, ἰφῖ... ἰφῖ, ἰφῖ, though commentators, unhappy because it is usually the rooster that is associated with Aesculapius, sometimes want to meddle here. One suggestion is that the said sparrow had built a nest in the temple of Aesculapius and was thereby made sacred to the god. We shall probably never know.
9. According to Clement of Alexander, Stromata II (if this is the same episode), Aeschylus was accused of revealing religious mysteries on the stage and absolved of the charge on his showing that he was not an initiate. The family seems to have been careless or unlucky; another of Aeschylus's brothers lost both hands at Marathon, if the Cynaegirus of Justin II.9 is the same as Aeschylus's brother.
10. Pausanias, in a somewhat confusing passage in his description of Corinth Chap. III reports that the Corinthians stoned the children. It seems unlikely that the Corinthians would perform expiatory sacrifices (including cutting their children's hair and habiting them in black) and also pay for Euripides to produce a false version of the story.

The Sixth Book.

CHAP. I.

Of the Wrath, Inhumanity, Contempt, Injustice, and Violence of some towards others.

The Athenians having overcome the Chalcidenses, distributed that part of their Country which is called Hippobotus into forty Lots<sup>1</sup> ; but meddled not with the ground consecrated to Minerva in the place named Lilantus. The rest of the Country they let out, and brought away the Pillars which now stand at the Royal Piazza, on which they set up the Bills of Sale.<sup>2</sup> The Prisoners that they took they cast into Fetters : neither did this satisfie their rage against the Chalcidenses.

The Lacedemonians having overcome the Messenians, took to themselves the half of every thing in Messenia. and compelled the Free-women to goe to Funerals, and to bewail the dead, such as were Strangers, and nothing related to them. Of the men, they employed some in Husbandry, some they sold, some they slew.

Likewise the Athenians were insolent in this manner. Having good success, they used not their good fortune moderately : For they compelled the forein Virgins that inhabited their Country, to carry Umbrella's in publick Solemnities before their own Virgins, and the women before their Women ; and the Men to carry Spades.<sup>3</sup>

The Sicyonians having taken Pellene, prostituted publicly the Wives and Daughters of the Pellenians. This was most savage, O you Grecian Gods,<sup>4</sup> and unseemly, I think, even in Barbarians.

Philip having gained the Victory at Charon<sup>5</sup>, was exalted with the success, as were also all the Macedonians. The Grecians, fearing him

exceedingly, surrendred themselves according to their several Cities, as fast as possible to him. The same did the Thebans, and the Megarenses, the Corinthians, Achæans, Elei, and the Eubœans, that dwelt upon the Sea-side.<sup>5</sup> Philip kept not the agreement he had made with them, but subjected them all to Servitude, contrary to right and equity.

#### Chap. II.

Of the Valour of the Son of Harmatidias.

The Son of Harmatidias the Thespian, going with others of his Country to aid the Athenians, fought at first stoutly and gallantly ; then having lost his Arms, fought with his bare hands against the armed men, and so died honourably. I have named the Father of the young man, and celebrated him after the manner of Homer. His own name, if any is inquisitive to know, let some other tell.<sup>6</sup>

#### Chap. III.

Of Isadas a Boy.

The Lacedemonians crowned Isadas, yet but a Boy, and not obliged by the Law to take Arms, for leaving the Gymnasium, and behaving himself gallantly in a Fight. Yet because he engaged with the Enemy before his age required it, and before he had received Arms from his Country, they fined him.<sup>7</sup>

#### Chap. IV.

Of him that was betrothed to the Daughter of Lysander.

Lysander dying, one that was betrothed to his Daughter in his life-time, because she was fatherless, and that Lysander at his decease proved poor, cast her off, and said he would not have her to Wife ; hereupon the Ephori fined him : not like a Lacedemonian or Grecian, to forget his Friend dead, and to preferre Wealth before a Contract.

#### Chap. V.

Of the Athenian Embassadors.

The Athenians, because the Embassadors which they sent to Arcadia took another way, and not that which they appointed, though they performed their charge well, put them to death.

#### Chap. VI.

Laconick Laws.

Are not these Laconick ? There is a Law amongst the Spartans, That he who hath had three Sons should be exempt from Watch and Ward ; he who five, should be discharg'd from all publick Offices and Taxes.<sup>8</sup> That Marriages should be contracted without Portions.<sup>9</sup> No Lacedemonian might learn a Trade. They must goe to Warre clothed in Scarlet: For besides that the

colour had something of awfulness in it self ; the blood which was spilt upon it from wounds did much more daunt the Enemy, appearing more sharp to the sight and more dreadful.<sup>10</sup>

It was not lawful for a Lacedemonian to strip a slain Enemy. They who died fighting stoutly, were carried crowned with Olive and other Branches. But they who had fought best, had a Scarlet-Robe thrown over them, and so were buried honourably.

Chap. VII.

Of the Earthquake which happened at Sparta.

When the Lacedemonians had treacherously expelled the Tanarian Servants (these Servants were of the race of the Helotes) through the anger of Neptune there happened an Earthquake at Sparta, which threw down the City, so that there were but five Houses left standing of the whole City.<sup>11</sup>

Chap. VIII.

Of the Murder of Artaxerxes.

They say that Artaxerxes surnamed Ochus, being by Bagoas the Eunuch, who was an Ægyptian, slain and cut to pieces, was thrown to Cats,<sup>12</sup> and some other buried in his stead was laid in the Regal Monuments. The Sacrileges which are reported of Ochus are many, especially those committed in Ægypt. Neither was Bagoas satisfied with killing Ochus, but he also made hilts for Swords of the Bones of his Thighs: thereby signifying his bloody disposition. He hated him, because when he came into Ægypt he slew Apis, as Cambyses had done before.<sup>13</sup>

Chap. IX.

Of a Treasure sought by the Delphians in the Pythian Temple.

There coming a report to Delphi, that the Temple of Apollo was anciently very rich (grounded upon these Verses of Homer,<sup>14</sup>

Not so much wealth as Phœbus marble Fane Founded in rocky Pytho doth contain,)

They say that hereupon the Delphians began to dig about the Altar, and the Tripod ; but there happening violent Earthquakes about the Seat of the Oracles, they gave over the attempt.

Chap. X.

A Law concerning Citizens made by Pericles.

Pericles General of the Athenians made a Law,<sup>15</sup> That he whose Parents on both sides were not Citizens, might not enjoy the privileges of a Citizen. From this Law there happened a revenge upon himself ; for his two legitimate Sons, Paralus and Xanthippus, died of the common Pestilence.

There remained onely to him his natural issue, who by their Fathers Law were deprived of interest in the State.<sup>16</sup>

#### Chap. XI.

Of Gelo offering to resign the Government.

Gelo having overcome the Carthaginians at Himera, reduced all Sicily to his obedience. Then coming into the Market-place unarmed, he declared that he would resign the Government to the Citizens. But they refused, knowing him to be more loving to the people, then desirous of Monarchick power. Hence in the Temple of Sicilian Juno there is an Image representing him unarmed ; which pictures this action.

#### Chap. XII.

Of the Happiness of Dionysius, and what end it had.

Dionysius the second had an Empire excellently fortified after this manner. He possessed Ships no less then four hundred, of five rows and six rows of Oars. His power of foot-souldiers was a hundred thousand, Horsemen nine thousand. The City of Syracuse was adorned with exceeding great Havens, and encompassed with a very high Wall. He had store for five hundred Ships more. His provision of Corn which was laid up was a hundred Myriads of Medimn<sup>17</sup>. His Magazine was furnished with Shields, Swords, and Spears, many Legg-Arms, Breast-plates, and Slings. The Sling was Dionysius his own invention.<sup>18</sup>

He had also many Auxiliaries ; and confiding in these Dionysius thought he possessed an Empire bound with Adamant. But he first put his Brothers to death ; then saw his Sons cruelly murdered, and Daughters first ravished, then killed. Not one of those that descended from him had the rite of Sepulture : for some were burned alive, others cut in pieces and cast into the Sea. This happened to him, when Dio Son of Hipparinus invaded his Kingdome.<sup>19</sup> He himself died old in extreme poverty.

Theopompus saith, that through excessive Drinking he had so great an infirmity in his Eyes, that he grew blind ; and that he sat in Barbers Shops, and talked jestingly to move laughter ; and that in the midst of Greece he led a dishonourable and wretched life.

No light argument to persuade men to moderation and temper, is the change of Dionysius his fortune, from so high, to so low a condition.

#### Chap. XIII.

Of Tyrannical Governments in Greece, which have continued in Posterities.

It is excellently ordered by Providence, that Tyrannical Governments last not to the third Generation ; but either the Tyrants are rooted out like Pitch-trees, or their Children devested of Power. But amongst the Greeks these Tyrannical Governments are known to have lasted so long ; that of Gelo in Sicily, of the Leucanians in Bosphorus, and of the Cypselid<sup>20</sup> at Corinth.



Chap. XIV.

Of a Conspiracy against Darius.

I am told an extraordinary meek act of Darius Son of Hystaspes. Aribazus the Hyrcanian, with many other persons, not inconsiderable, in Persia, conspired against him. The Plot was laid at a Hunting : which Darius understanding, was not daunted, but commanded them to betake themselves to their Weapons and Horses, and to fix their Arms. And looking sternly upon them, "Why then doe you not that, said he, which you designed?" But they seeing the undaunted look of the man, gave over the attempt. And so great fear seized them, that they threw away their Spears, leaped from their Horses, adored Darius, and delivered themselves up to doe with them as he pleased.

He separated them from one another, and sent some to the confines of India, others to the borders of Scythia ; and they continued ever afterwards faithful to him, being mindful of this favour.

The End.

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## Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. Or two thousand, say some manuscripts. The Hippobotus was dedicated to raising horses; this amounts to destroying it for that purposes (compare the fencing-in of cattle-raising territory in the western United States).
2. That is, the sale prices of the land the Athenians sold were engraved on the pillars.
3. Carry Spades: possible, I suppose. The word is ἵφις ἱπποπότου· ἵπις ἱπποπότου· ἵπις. To carry the offerings to the ceremony or solemnity; the bowl or tray was called ἵφις ἱπποπότου.
4. O you Grecian Gods is an interjection; that is, read "O Gods of Greece! This was most unseemly in the Sicyonians, unworthy even of barbarians!"
5. The sea-side: this is a crux. Of the various solutions, one is to make it refer to all of Attica, which was sometimes referred to in this way.
6. According to Herodotus, VII.227, his name was Dithyrambus (which seems most unlikely) and he was helping the Lacedemonians against Athens.
7. According to Plutarch, Agesilaus 34.6, Isidas or Isadas was naked and anointed with oil, armed with a spear and a sword.

8. Aristotle, *Politics* II, says the father of four sons gained these rights.
9. Hermippus, as quoted by Athenaeus XIII, says "in Lacedaemon all the young girls used to be shut up in a dark room, the unmarried young men being locked up with them; and each man led home, as his bride without dower, whichever girl he laid hold of."
10. According to Valerius Maximus, II.6.2, the Spartans wore red to help cover up the extent of their wounds, the sight of which might otherwise encourage their enemies.
11. As Stanley translates it, this chapter is nearly incomprehensible. The Lacedaemonians expelled from the temple of Neptune at Tainaron a group of Helot slaves who had taken refuge there and put them to death, having promised not to do that. In a fury, Neptune caused an earthquake that destroyed the entire city of Sparta except for five houses. Diodorus Siculus XI.14 says that the earthquake killed more than 20,000 people.
12. Suidas says Bagoas ate the pieces of Artaxerxes himself.
13. On Artaxerxes Ochus, see also II.2 and, specifically about his killing Apis, IV.8.
14. Homer *Iliad* IX.405; Achilles says his life is worth more than the wealth of Ilium or the treasure that lies beneath the floor of Apollo's Temple.
15. Pericles renewed an existing law of Solon.
16. Pericles had at least one son by Aspasia, Pericles the Younger, who became an Athenian general and was one of the six generals executed after the battle of Arginusae. Other issue is not recorded, which doesn't mean that there weren't other children.
17. A medimnus was approximately equal to the Latin modius (see Cornelius Nepos Atticus), about a peck or quarter of a bushel.
18. Slings: catapults, ὀφθαλμοβόλας, ὀφθαλμοβόλῃ, or ballista. Pliny VII, sect. 201 says that the ballista was invented by the Syro-Phoenicians.
19. This account is misleading. At least one of Dionysius's brothers (his half-brother, Nysaeus) survived long enough to succeed him in the tyranny of Sicily during the time Dionysius was in Locri. It was the Locrians who slaughtered Dionysius's sons and daughters (in blood-curdling fashion) after he had returned to re-conquer Sicily; there he stayed for some time, until ousted by Timoleon. (According to Cornelius Nepos, *Life of Dion*, Dion was married to Dionysius II's half-sister Arete, who was also his niece; and Dionysius II himself was married to another of his half-sisters, Sophrosyne.)

## The Seventh Book.

### CHAP. I.

Of Semiramis, and how she obtained the Assyrian Empire.

Of Semiramis the Assyrian several things are related.<sup>1</sup> She was the fairest of Women, yet neglected her Beauty. When she came to the King of Assyria,<sup>2</sup> whether she was summoned through the renown of her Beauty, as soon as he saw her, he fell in love with her. She requested of the King that he would grant her a Royal Robe, and that she might have the command of Asia five daies, and the ordering of all things during that time. She failed not of her request. But as soon as the King had seated her upon the Throne, and that she knew all things were at her power and disposal, she commanded the Guard to kill the King, and so possessed herself of the Assyrian Empire. Dinon<sup>3</sup> relates this.

### Chap. II.

Of the Luxury of Strato and Nicocles.

Strato the Sidonian is said to have studied to exceed all men in Luxury and Magnificence. Theopompus the Chian compares his life to the Feasting of the Phœacians, to which Homer according to his great wit, as he useth to doe, highly magnified.<sup>4</sup> This man had not a single Musician at his Feast to delight him,<sup>5</sup> but there waited many Women-Musicians, and players on the Flute, and beautiful Curtezans, and Women-dancers. He emulated exceedingly Nicocles the Cyprian, and Nicocles him. This emulation was about nothing serious, but concerning the things we spoke of. For each of them hearing from those who came from the other what was done there, emulated and endeavoured to exceed the other. But this lasted not alwaies, for both died violent deaths.

### Chap. III.

A Consolatory Saying of Aristippus.

Aristippus, to some of his friends being exceedingly afflicted, besides many other Consolatory speeches, said thus at first to them ; "I come to you not as to condole with you, but to suppress your grief."<sup>6</sup>

### Chap. IV.

Of the praise of a Mill.

Pittacus exceedingly commended a Mill, making an Encomium upon it, for that many persons may exercise themselves in a little compass. There was a common Song hence called the Mill-Song.<sup>7</sup>

### Chap. V.

Of the hand-labour of Ulysses and Achilles in many things.

Even Laertes was by his Son surprized labouring with his hands, and pruning a Tree when he was very old. Ulysses likewise confesseth that he knew many things and how to doe them with his own hands.

There is not any man alive so good At making fires, & cleaving out the wood.

He also quickly made a little Ship by his own labour, without any Shipwright. And Achilles himself, who was the third from Jupiter, did cut the meat and dress the Supper for the Embassdours that came from the Achæans.

Chap. VI.

The answer of a Scythian concerning Cold.

On a time there falling a great Snow, the King of the Scythians<sup>8</sup> asked one whom he saw walk naked, whether he were not frozen. He again asked the King whether his Forehead were not frozen. To which he answering, No; the other replied, "Neither am I, for I am Forehead all over."

Chap. VII.

Of Demosthenes his Watchfulness.

Pytheas scoffed at Demosthenes son of Demosthenes, saying that his Arguments smelt of the Lamp, because he sat up all the night, meditating and considering what he should say when he was to come before the Athenians.<sup>9</sup>

Chap. VIII.

Of Alexander's grief at Hephæstion's Death.

When Hephaestion died, Alexander cast into the Pyre his Arms, and Gold and Silver, to be burnt with the dead body ; as also a Vest of great esteem amongst the Persians. He likewise caused all the chief Souldiers to be shaved, himself acting an Homericall passion, and imitating his Achilles. But he did more eagerly and fiercely, laying waste the Castle of the City Ecbatana, and throwing down the Wall. As to the shaving of his Hair, he did in my opinion like a Greek : but in throwing down the Walls, he exprest his mourning like a Barbarian. He also changed his Vest, giving all over to grief, love and tears.

Hephæstion died at Ecbatana. It is reported that these things were intended for the Burial of Hephæstion, but that Alexander used them dying, before the mourning was over for the young man.

Chap. IX.

Of a Modest Woman.

Was this not a singular token of Modesty? To me it seems such. The Wife of Phocion wore Phocion's Vest, and required not a \* Crocotum, or \*\* Tarentine, or Cloak, or Mantle, or Veil, or Hood, or coloured Robes. But she first put on Modesty, and then such things as were at hand.

Chap. X.

Of the Wife of Socrates.

Xanthippe, wife of Socrates, refusing to put on his Vest, so to goe to a publick Spectacle, he said, "Do you not perceive that you goe not to see, but rather to be seen?"<sup>10</sup>

Chap. XI.

Of the Shoes of the Roman Women.

Of the Roman Women many have used to wear the same Shoes as Men.

Chap. XII.

An Apophthegm of Lysander or Philip concerning Perjury.

Children must be cheated by Dice, Men by Oaths. Some ascribe this Saying to Lysander, others to Philip the Macedonian. But which soever it was, it is not well said, in my opinion. Neither is it perhaps strange that Lysander and I differ in our opinions, for he was a Tyrant : but my mind may be guess'd by this, that I have declared that this Saying pleaseth me not.

Chap. XIII.

Of the Tolerance of Agesilaus.

Agesilaus a Lacedemonian, now an old man, very often went forth without Shoes and Coat, in his Mantle, and that in the Winter mornings. And when a certain person reprehended him, that he did more youthfully then became his age, he answered, "But the young Citizens cast their eyes on me, as Colts on their Sires."

Chap. XIV.

Of Philosophers that went to War, and administered Civil Government.

Were not the Philosophers skilful in Warlike affairs? To me they seem such. For the Tarentines chose Archytas their General six times. Melissus was their Admiral. Socrates fought thrice, and Plato himself at Tanagra, and at Corinth. The Warlike actions and Generalship of Xenophon many celebrate ; and he himself acknowledgeth, in his Discourses concerning Cyrus. Dio son of Hipparinus subverted the Tyranny of Dionysius : and Epaminondas, being made chief Commander of the Bœotians, at Leuctra overcame the Lacedemonians, and was chief among the Romans and Grecians. Zeno much advantaged the Athenian State, whilst he was with Antigonus.

For there is no difference if a man benefits others, whether it be by his Wisdom or Arms.

Chap. XV.

How the Mitylenæans revenged themselves upon their revolted Confederates.

The Mitylenæans being absolute Masters of the Sea, imposed as a punishment upon their Confederates which had revolted from them, That they should not teach their children to read, nor suffer them to be instructed in any Learning ; conceiving that to be bred Ignorantly and Illiterately was of all punishments the greatest.

Chap. XVI.

Of Rome, Remus, Romulus, and Servia.

Rome was built by Remus and Romulus, sons of Mars and Servia. She was of the Race of Æneas.<sup>11</sup>

Chap. XVII.

Of Eudoxus coming to Sicily.

When Eudoxus came to Sicily, Dionysius largely congratulated his arrival. But ne neither flattering nor concealing anything said, "I come as to a good Host with whom Plato liveth." Declaring that he came not for his sake, but for the others.

Chap. XVIII.

That the Ægyptians are courageous in Torments ; and of the Indian Women.

They say that the Ægyptians behave themselves stoutly in Torments. And that an Ægyptian being put to torture, will sooner die then confess the truth. Amongst the Indians, the Wives resolutely goe to the same fire with their dead Husbands. The Wives of the man contest ambitiously about it ; and she to whom the Lot falls is burned with him.

Chap. XIX.

Of Solon's Stratagem against the Megareans, and how afterwards he overcame them by Argument.

Solon was made General in the Warre concerning Salamis. Having taken two Megarean Ships, he manned them with Athenian Souldiers, and caused them to put on the Enemies Armour, and passing undiscovered slew many of the Megareans unarmed.

He also overcame them by Reason ; not by specious words, but weight of Argument. For causing some Monuments of the dead to be opened, he shewed that they were all Athenians, being laid towards the West, according to the manner of their Country ; for the Megareans used to be buried

disorderly, and as it happened.<sup>12</sup> The Lacedemonians judged the Controversie.

Chap. XX.

Of an old man, a Cean, that Died his Hair.

There came to Lacedemon a Cean, an old man, conceited of himself and ashamed of his age : For which reason he endeavoured to conceal the grayness of his hair by Dying it. Coming in this manner before the Lacedemonians in publick, he declared his business. But Archidamus King of the Lacedemonians rising up, "What truth, said he, can this man speak, who doth not onely lie in his Heart, but in his Hair?" So he rejected what he had alledged, from his outward appearance arguing the unsoundness of his Mind.

Chap. XXI.

Of the sedulity and care of Cæsar and Pompey, to learn such things were are requisite to govern rightly.

Cæsar disdained not to frequent the School of Aristo, and Pompey that of Cratippus.<sup>13</sup> For their great power did not make them despise those persons that might most advantage them ; and of these they had need notwithstanding their great Dignities. For, as it seems, they desired not so much to command, as to command well.

The End.

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Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. Of the origins of Semiramis, there are several stories: that she was the daughter of the goddess Derceto; that she was base-born and working as a prostitute, etc.
2. Ninus.
3. Dinon was a historian of about the period of Philip of Macedon. Nothing remains of his work. Justin, I.1-2, says only that Ninus died (presumably of natural causes) and that Semiramis reigned in place of her son, also Ninus, because of his youth; and that she rigged herself up as a male because she was afraid that the Assyrians would not accept a female ruler. He ascribes to her the adoption of the turban and long robe that are still features of Persian dress; she wore them to conceal her sex, and ordered that her subjects also wear them, so that she would not appear out of place.
4. In the *Odyssey*, VIII.248 ff. Phaeacians, says their king, Alcinous, aren't good at boxing and games, but "are singularly fleet of foot and

are excellent sailors. We are extremely fond of good dinners, music, and dancing; we also like frequent changes of linen, warm baths, and good beds; so now, please, some of you who are the best dancers set about dancing, that our guest on his return home may be able to tell his friends how much we surpass all other nations as sailors, runners, dancers, minstrels...."

5. Again alluding to the Odyssey; Alcinous had one singer, Demodokos, at dinner (though a lot of dancers, too).
  6. Although trained by Socrates, Aristippus of Cyrene's philosophy differed considerably. He taught that grief and sadness were to be avoided and pleasure to be sought. See also Encyclopedia of Philosophy. Anyone who has been subjected to this particular form of sympathy can attest to its extraordinary unpleasantness, particularly when inflicted in the early stages of grief.
  7. The words of which may be recorded in Plutarch's Banquet of the Seven Sages. In Holland's translation: "Grind mil, Grind; for even Pittacus the king of Great Mitylena, is a miller and grindeth." Pittacus is present at this banquet and utters not a word about this, so that presumably the two Pittacoi are different persons.
  8. Aelian just writes "the King", which usually meant "the King of Persia" to the Greeks (much as when a modern English-speaker says "the Queen", he usually means "the Queen of England"). The naked man is "the Scythian". But it could be the King of the Scythians: who more likely to be talking to a naked Scythian?
  9. Pytheas was an enemy of Demosthenes. His dubious morals allowed Demosthenes to retort to this charge that it might be so, but that his lamp and Pytheas's lamp lit very different activities.
- \* A thin Saffron-coloured Gown.
- \*\* A thin fringed or laced Gown. Hesych.
10. And then some wonder that Xanthippe was, or became, a notable shrew.
  11. Only Aelian gives her name as Servia; she is usually, when named, called Rhea Sylvia.
  12. This demonstration was meant to prove that the Megareans had no right to Salamis, because it had belonged to Athenians since ancient days. Diogenes Laertius, Life of Solon, says that the tombs faced east. Cf. V.14, where Aelian says that it was an Attic law that (at least some) bodies be buried facing west.
  13. Aristo may be the same as Brutus's Platonic philosopher ("of the old Academy") Aristus; see Plutarch's Life of Brutus. Cratippus of Mitylene, a Peripatetic, also taught Cicero's son (see De officiis, passim).



## The Eighth Book.

### CHAP. I.

#### Of Socrates his Dæmon.<sup>1</sup>

Socrates said of his Dæmon to Theages, Demodocus, and many others, that he many times perceived a voice warning him by Divine instinct, which, saith he, when it comes, signifieth a dissuasion from that which I am going to doe, but never persuades to doe any thing. And when any of my friends (saith he) impart their business to me, if this voice happens, it dissuades also, giving me the like counsel : Whereupon I dehort him who adviseth with me, and suffer him not to proceed in what he was about, following the Divine admonition. He alledged as witness hereof Charmides son of Glauco, who asking his advice, whether he should exercise at the Nemean Games ; as soon as he began to speak, the voice gave the accustomed sigh. Whereupon Socrates endeavoured to divert Charmides from his purpose, telling him the reason : But he not following the advice, it succeeded ill with him.

### Chap. II.

Of Hipparchus his Wisedome, his care of Learned men ; and of Homer's Poems.

Hipparchus, eldest son of Pisistratus, was the wisest person among the Athenians. He first brought Homer's Poems to Athens, and caused the Rhapsodists to sing them at the Panathenaick Feast.<sup>2</sup> He sent also a Gally of fifty Oars to Anacreon the Teian [Poet] that he might come to him. To Simonides the Cean [Poet] he was very kind, and kept him alwaies with him, obliging him (as is probable) by great gifts and rewards : for that Simonides was a great lover of money, none will deny. This Hipparchus made it his business to favour Learned men, and endeavoured by his authority to reduce the Athenians to Learning, and to better his Subjects ; conceiving that no man ought to envy Wisedome, who himself is just and honest. This Plato relates, if \* Hipparchus be truly his.

### Chap. III.

The Athenian Custome of killing an Oxe, and of the Diipolian and Buphonian Festival.

This is an Athenian Custome when an Oxe is killed : By Proclamation they acquit all severally of Murther, onely they condemn the Knife, and say that killed him. The day on which they doe this they call the Diipolian and Buphonian Festival.

### Chap. IV.

Of the Luxury of Poliarclus.

They say that Poliarclus the Athenian arrived at so great a height of Luxury, that he caused those Dogs and Cocks which he had loved, being

dead, to be carried out solemnly, and invited friends to their Funerals, and buried them splendidly, erecting Columns over them, on which were engraved Epitaphs.

#### Chap. V.

Of Neleus and Medon, and the Twelve Ionian Cities.

Neleus Son of Codrus, being deposed from the Regal Government, left Athens, (for the Pythian Oracle assigned the Kingdom to Medon) and intending to settle a Colony came to Naxos, not by design, but driven thither by Tempest : willing to depart thence, he was hindered by contrary winds. Whereupon being in suspense what to do, the Soothsayers told him that his Company must be expiated, there being amongst those who came along with him many persons whose hands were defiled with blood. Hereupon he pretended that he had killed some servant, and needed Expiation ; whereby he induced such as were conscious of ill to the same. Which done, having now discovered who were the prophane persons, he left them. They continued at Naxos ; but Neleus came to Ionia, and first settled at Miletus, having turned out the Carians, the Mydgonians, the Leleges, and the rest of the Barbarians, \*\* who built the Twelve Cities in Ionia. The Cities are these ; Miletus, Ephesus, Erythraea, Clazomenae, Priene, Lesbos, Teos, Colophon, Myus, Phocaea, Samos, and Chios. He also built many other Cities in Epirus.

#### Chap. VI.

Of the ignorance of Learning and Institution amongst the Barbarians.

They say that none of the ancient Thracians knew any thing of Learning. Even all the Barbarians that inhabited Europe thought it dishonourable to understand Literature. But those in Asia (as is said) used it more. Whence some forbear not to affirm, That not Orpheus himself, being a Thracian, was wise ; but that his Writings are false and fabulous. This Androtion asserts, if he be credible, concerning the ignorance of Learning and Institute amongst the Thracians.

#### Chap. VII.

Of the Marriages solemnized by Alexander, after his Victory over Darius.

Alexander having taken Darius, solemnized Marriages of himself and friends. The men that were married were ninety, and the Marriage-beds as many. The Hall in which they were entertained had a hundred Couches, such as they used to lie on at Meals : The feet of every Couch were of Silver ; but of that on which he lay, they were of Gold. They were all covered with various-coloured Carpets of rich Barbarian work. He admitted to the Feast some particular Friends, whom he caused to sit over against him. In the Court were feasted the Foot-souldiers, Mariners, Horsemen, Embassadours, and Foreign Greeks. Before Supper the \*\*\* Trumpets sounded, to give notice that it was time to come to the Table ; and again when Supper was ended, that they should rise to depart. He solemnized these Nuptials five daies together. Very many Musicians, and Players, Tragedians and Comedians came

thither. There came also many Jugglers out of India, of which kind those of that Country exceed all others.

#### Chap. VIII.

Of the Art of Painting.

Conon the Cleonæan (as is said) perfected the Art of Painting, which until then was but rude, and very indifferent, and as it were in its infancy. For which reason he also received a greater reward then the Painters that were before.<sup>3</sup>

#### Chap. IX.

Of a Tyrant killed by his Friend.

Archelaus, Tyrant of Macedonia, (for so Plato calls him, not King<sup>4</sup>) loved Crateuas exceedingly, who no less loved the supreme Command, and therefore killed his Friend Archelaus, hoping thereby to obtain the Tyranny, and make himself happy. But having possess the Tyranny three or four daies, he was also betrayed by others and slain. To this Macedonick Tragedy aptly suit these Verses.

Who snares for others laies, Himself at last betraies.

They say that Archelaus had betrothed one of his Daughters to him : but marrying her to another, he out of indignation slew Archelaus.

#### Chap. X.

Of Solon, and the Laws written by him and Draco.

The Athenians chose Solon their Archon ; for that Office was not conferr'd by lot. After he was chosen, he beautified the City, besides other things, with Laws which he writ for them, and are observed to this day. Then the Athenians gave over using the Laws of Draco, which were called Thesmi, retaining onely those which concerned Homicides.

#### Chap. XI.

Of the decay and dissolution of things, and of the World it self.

It is not to be wondred at, that Humane Nature being mortal and transitory, necessitates them to perish, if we look upon Rivers that fail, and consider that even the highest Mountains diminish. Travellers say that Ætna appears to be much less then it was formerly. They relate the same of Parnassus, and Olympus the Pierican Mountain. And they who seem to understand the nature of the Universe, assert that the World it self shall be dissolved.

#### Chap. XII.

Of Demosthenes, Ætschines, Theophrastus, and Demochares.

It is a strange thing, if true, that Demosthenes failing of Rhetorick in Macedonia, Æschines the Cothocidean, son of Atromitus, flourished amongst the Macedonians, and farre transcended the rest of the Embassadors in wit. The cause whereby this happened to Æschines, was the friendship of Philip and his gifts ; and because Philip heard him patiently and pleasingly, and looked upon him with a mild and benevolent aspect, thereby discovering the good will he had for him ; all which were great incitements to Æschines of confidence and fluent Language. This happened not onely to Demosthenes in Macedonia, though a most excellent Oratour, but also to Theophrastus the Eresian ; for he likewise was at a loss before the Council of the Areopagus, for which he alledged this excuse, That he was daunted with the grave presence of the Senate. To which speech Demochares answered bitterly and readily thus, "Theophrastus, the Judges were Athenians, not the twelve Gods."

#### Chap. XIII.

Of some who never laughed.

They say that Anaxagoras the Clazomenian never laughed, nor so much as smiled. They say also that Aristoxenus was a great enemy to Laughter. And that Heraclitus bewailed all things in life.

#### Chap. XIV.

Of the death of Diogenes.

Diogenes the Sinopean, being sick to death, and scarce able to goe, cast himself from a Bridge which was near the place of exercise, and charged the Keeper of the place that as soon as he was quite dead, he should throw him into the [River] Ilissus ; so little did Diogenes value Death or Burial.<sup>5</sup>

#### Chap. XV.

Of the Moderation of Philip upon a Victory ; and of what he would be minded continually.

Philip, when he had vanquished the Athenians at Chæronea, though exalted with his success, yet subdued his passion, and behaved himself not insolently. Therefore he thought it requisite to be put in mind by one of his Servants that he was a Man : wherefore he appointed this office to a Servant ; neither did he goe forth before that, as is said ; nor was any that came to speak with him admitted before the Servant had cried aloud thrice to him, which he did daily. He said to him, "Philip, thou art a Man."

#### Chap. XVI.

Of Solon and Pisistratus.

Solon son of Execestides now grown old, began to suspect Pisistratus as aiming at Tyranny, when he came before a publick Convention of the Athenians, and required a Guard of the people. But seeing the Athenians,

not regarding his speeches, went to Pisistratus, he said that he was wiser then some, and more valiant then others : wiser then those who perceived not that as soon as he had gotten a Guard, he would become Tyrant ; more valiant then those who perceived it, but held their peace. Pisistratus having gotten this power made himself Tyrant. Then Solon hanging out his Shield and Spear before his Gate, said, That he had taken Arms and defended his Country whilst he was able ; and now, though no longer fit by reason of his age to be a Souldier, he still was in mind a well-wisher. Notwithstanding Pisistratus, whether respecting the man and his wisdom, or mindful of their acquaintance in his youth, did no harm to Solon.

Not long after Solon being very old died, leaving behind him a great renown of Wisdom and Fortitude. They set up his Image of Brass in the Market-place, and buried him publicly near the Gates of the Wall on the right hand as you come in. His Monument was encompassed with a Wall.

Chap. XVII.

Of Oenycinus Monarch of the Zanaclians.

Oenycinus a Scythian, Monarch of the Zanaclians, came up into Asia to King Darius, and was esteemed by him more just then all the persons that had come up out of Greece to him : For having obtained leave of the King, he went into Sicily, and came back again from thence to the King. This Democedes the Crotonian did not ; and therefore Darius much reproached him, calling him a Deceiver, and a most wicked man.<sup>6</sup> But the Scythian lived very happily in Persia till he was old, and died there.

Chap. XVIII.

Of Euthymus and the Hero in Temese, and a Proverb.

Euthymus a Locrian, of those in Italy, was an eminent Wrastler, and reported to have been of admirable Strength. For the Locrians shew an extraordinary great Stone which he carried and set before his Gates. He quelled the Hero in Temese, who exacted Tribute of all that lived thereabout ; for coming into his Temple, which to most persons was inaccessible, he fought with him, and compelled him to give up much more then he had plundered : whence arose a Proverb of those who get any thing whereby they receive no benefit, that the Hero in Temese is come to them. They say that Euthymus going down to the River Cæcis, which runs by the City of the Locrians, was never after seen.<sup>7</sup>

Chap. XIX.

The Epitaph of Anaxagoras, and his Altar.

Here lies, who through truest waies did pass O' th' world Celestial,  
Anaxagoras.

There was a double Altar erected to him ; one inscribed of the Minde, the other of Truth.

The End.  
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## Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. Cf. Plato, Theages 128d-f.
2. In XIII.14, Aelian says that Lycurgus the Lacedemonian brought Homer's poetry to Greece from Ionia, and that Pisistratus compiled the poetry and divided it into the Iliad and the Odyssey (see also Cicero de Oratore III.137). These statements are not incompatible with the story here.

\* A Dialogue so nam'd in the Works of Plato.

\*\* For ἀκτινάδας ἀκτινῶν . . . ἀκτινῶν ἱερῶν ἱερῶν perhaps should read ἀκτινάδας ἱερῶν . . . ἀκτινῶν ἀκτινῶν ἱερῶν. [In any case, the cities were named for them, whether they built them or otherwise.]

\*\*\* ἱερῶν, ἱερῶν ἱερῶν ἱερῶν.

3. Conon: cf. Pliny, XXXV.56 who calls what seems to be the same painter Cimon.
4. See the second Alcibiades, from which this chapter is taken.
5. Since the Ilissus is in Attica and Diogenes is known to have died at Corinth, some suggest that the river is rather the Elissus. Not that it makes any difference to the point of the story. He didn't cast himself from the bridge, but rather on the bridge: that is, he lay down and waited to die.
6. On Democedes, see Herodotus, III.129 and following.
7. On Euthymus, see Pausanias 6.6.4-11. Pausanias says that the Hero was the ghost of a companion of Odysseus.

The Ninth Book.

## CHAP. I.

That Hiero loved Learning, and was liberal, and lived friendly with his Brothers.

They say that Hiero the Syracusian was a lover of the Grecians, and esteemed Learning exceedingly. They affirm also that he was most ready to conferre benefits ; for he was more forward to bestow them, then the suiters to receive them. His soul likewise was of great courage, and he

lived together with his Brothers, who were three, without any jealousy, loving them, and beloved in like manner of them exceedingly. With him lived Simonides and Pindar ; neither did Simonides, though of extraordinary age, decline coming to him. For the Cean was naturally very covetous, and that which chiefly allured him was (as they say) the Liberality of Hiero.

#### Chap. II.

Of the Victory of Taurosthenes.

To Ægina from Olympia on the same day news of the Victory at Taurosthenes was brought to his Father, some say by an Apparition<sup>1</sup> ; others reports that he carried along with him a Pigeon taken from her young (not yet fledged,) and as soon as he gained the Victory, let her loose, having tied a little purple about her, and then she came back to her young the same day from Pisa to Ægina.

#### Chap. III.

Of the Luxury and Pride of Alexander and some others.

Alexander made his Companions effeminate by allowing them to be Luxurious. For Agno wore golden nails in his Shoes. Clitus, when any came to ask counsel of him, came out to his Clients clothed in Purple. Perdiccas and Craterus, who loved exercise, had always brought after them Lifts made of Skin of the length of a Stadium, which upon occasion they pitched on the ground, and exercised within them. They were attended with a continual cloud of dust raised by the Beasts that brought these Carriages.<sup>2</sup> Leonnatus and Menelaus, who were addicted to Hunting, had Hangings brought after them which reached the length of a hundred Stadia. Alexander himself had a Tent that held a hundred Couches ; the partitions made by fifty Pillars of Gold which upheld the Roof : the Roof it self was of Gold curiously wrought. Within it round about were placed first five hundred Persians, called Melophori, clothed in purple and yellow Coats. Next those a thousand Archers in flame-colour and light red. Withall a hundred Macedonian Squires with silver Shields. In the middle of the Tent was placed a Golden Throne, upon which Alexander sate and heard suits, encompassed round about with this Guard. The Tent it self was surrounded with a thousand Macedonians, and ten thousand Persians. Neither might any man without much difficulty get access to him, for he was much dreaded, being raised by Fortune and exalted with Pride to so large a Tyranny.

#### Chap. IV.

Of the diligence of Polycrates in hearing Anacreon, and of his Jealousie.

Polycrates the Samian was addicted to the Muses, and much respected Anacreon the Teian, and took delight as well in his Verses as Company : but I cannot commend his intemperate life. Anacreon made an Encomium of Smerdias.<sup>3</sup>

#### Chap. V.

Of Hiero and Themistocles.

Themistocles, when Hiero brought Horses to the Olympick Games, forbid him the Solemnity, saying, It was not fit that he that would not share in their greatest Danger,<sup>4</sup> should partake of their Festivals. For which Themistocles was commended.

Chap. VI.

Of Pericles and his Sons dying of the Pestilence.

Pericles, when his Sons were taken away by the Pestilence, bore their death with great fortitude : By whose example the rest of the Athenians were encouraged to suffer patiently the loss of their nearest friends.

Chap. VII.

Of Socrates his Equanimity in all things.

Xanthippe used to say, that when the State was oppressed with a thousand miseries, yet Socrates alwaies went abroad and came home with the same look. For he bore a mind smooth and chearful upon all occasions, farre remote from Grief, and above all Fear.

Chap. VIII.

Of Dionysius his Incontinence.

Dionysius the younger coming to the City of the Locrians, (for Doris his Mother was a Locrian) took possession of the fairest houses of the City, and caused the floors to be strewed with Roses, Marjoram, and other Flowers. He also sent for the Daughters of the Locrians, with whom he conversed lasciviously. But he was punished for this ; for when his Tyranny was subverted by Dio, the Locrians seized on his Daughters, and prostituted them publickly to all persons, especially to such as were of kin to the Virgins whom Dionysius had abused : This done, they pricked their fingers under their nails, and so killed them ; then they pounded their bones in a Mortar, and whosoever tasted not of the flesh that was taken from them, they cursed. What remained they cast into the Sea. As for Dionysius, he suffered the vicissitude of Fortune at Corinth, in extreme poverty, becoming a Metragyrta,<sup>5</sup> and begging Alms, beating a Tabour and playing on a Pipe till he died.<sup>6</sup>

Chap. IX.

That Demetrius also was Incontinent.

Demetrius Poliorcetes, having taken Cities, abused them to maintain his Luxury, exacting of them yearly one thousand and two hundred Talents. Of which summe, the least part was employed for the Army, the rest expended upon his own Disorders : for not onely himslef, but the floors of his House were anointed with sweet Unguents ; and according to the season of the year, Flowers strewed for him to tread on. He was lascivious also ; he studied to appear handsome, and Died his hair yellow, and used Paint.<sup>7</sup>



Chap. X.

Of Plato's little valuing Life.

Plato, when it was told him that the Academy was an unhealthful place, and the Physicians advised him to remove to the Lyceum, refused, saying, "I would not, to prolong my life, goe live on the top of Athos."<sup>8</sup>

Chap. XI.

Of Parrhasius the Painter.

That Parrhasius the Painter wore a Purple Vest and Crown of gold, besides others, the Epigrams on many of his Images attest.<sup>9</sup> On a time he contested at Samos, and met with an Adversary not much inferiour to himself ; he was worsted : the subject was Ajax contending with Ulysses for the Arms of Achilles. Parrhasius being thus overcome, said to a friend who bewailed the misfortune, that for his own being worsted he valued it not, but he was sorry for the son of Telamon, that in the same contest had been twice overcome by his Adversary. He carried a Staff full of golden Nails : His Shoes were fastened on the top with golden Buckles. They say he wrought freely and without trouble, and chearfully, singing softly all the while to divert himself. This is related by Theophrastus.

Chap. XII.

Of the Epicureans banished by the Romans and Messenians.

The Romans expelled Alcæus and Philiscus out of the City, because they taught the young men many dishonest pleasures. Likewise the Messenians expelled the Epicureans.<sup>10</sup>

Chap. XIII.

Of the Gluttony and excessive Fatness of Dionysius.

I am informed that Dionysius the Heracleote, son of Clearchus the Tyrant, through daily Gluttony and intemperance, increased to an extraordinary degree of Corpulency and Fatness, by reason whereof he had much ado to take breath. The Physicians ordered for remedy of this inconvenience, that Needles should be made very long and small, which when he fell into sound sleep should be thrust through his sides into his belly. Which office his Attendants performed, and till the Needle had passed quite through the fat, and came to the flesh it self, he lay like a stone ; but when it came to the firm flesh, he felt it and awaked.<sup>11</sup> When he had any business, when any came to speak with him for advice or orders, he set a Chest before him, (some say it as not a Chest, but a little kind of Turret) which hid all of him but his face, which was seen out of the top, and so talked with them : an excellent Garment, farre fitter for a Beast then a Man.

Chap. XIV.

Of the extraordinary Leanness of Philetas.

They say that Philetas the Coan was extremely lean ; insomuch that being apt to be thrown down upon the least occasion, he was fain, as they report, to put Lead within the soles of his Shoes, lest the wind, if it blew hard, should overturn him. But if he were so feeble that he could not resist the wind, how was he able to draw such a weight after him ? To me it seems improbable. I onely relate what I have heard.

Chap. XV.

Of Homer.

The Argives give the first Palm of all Poetry to Homer, making all others second to him. When they sacrificed, they invoked Apollo and Homer to be present with them. Moreover they say, that not being able to give a portion with his Daughter, he bestowed on her his Cyprian Poems, as Pindar attests.<sup>12</sup>

Chap. XVI.

Of Italy, and of Mares both Man and Horse.

The Ausonians first inhabited Italy, being Natives of the place. They say that in old time a man lived there named Mares, before like a Man, behind like a Horse, his name signifying as much as Hippomiges in Greek, Half-horse. My opinion is, that he first back'd and managed a Horse ; whence he was believed to have both Natures. They fable that he lived a hundred twenty three years ; and that he died thrice, and was restored thrice to life : which I conceive incredible. They that more several Nations inhabited Italy then any other Land, by reason of the temperateness of the Country and goodness of the Soil, it being well watered, fruitful, and full of Rivers, and having all along convenient Havens to harbour Ships. Moreover, the humanity and civility of the Inhabitants allured many to remove thither. And that there were in Italy one thousand one hundred and ninety seven Cities.

Chap. XVII.

Of Demosthenes his Pride.

Demosthenes seems to be argued of Pride by this relation, which saith, that the Water-bearers raised a Pride in him, when they said something of him softly to one another as he passed by. For he who was puffed up by them, and proud of such commendations, what must he be when the whole publick Assembly applauded him?

Chap. XVIII.

Of Themistocles.

Themistocles son of Neocles likened him self to Oaks, saying that men come to them for shelter, when they have need of them, in rain, and desire to be protected by their boughs ; but when it is fair, they come to them to strip and peel them. He also said, "If any one should shew me two waies,

one leading to the Grave, the other to the Tribunal, I should think it more pleasant to take that which leads to the Grave."

Chap. XIX.

That Demosthenes refused, being called by Diogenes to goe into a Cook's Shop.

As on a time Diogenes was at Dinner in a Cook's Shop, he called to Demosthenes who passed by. But he taking no notice, "Do you think it a disparagement, Demosthenes, (said he) to come into a Cook's Shop? your Master comes hither every day" ; meaning the Common people, and implying that Oratours and Lawyers are Servants of the Vulgar.

Chap. XX.

Of Aristippus.

Aristippus being in a great storm at Sea, one of those who were aboard with him said, "Are you afraid too, Aristippus, as well as we of the ordinary sort?" "Yes, answered he, and with reason ; for you shall onely lose a wicked life, but I, Felicity."<sup>13</sup>

Chap. XXI.

Of Theramenes.

It happened that as soon as Theramenes came out of an House, that House fell down immediately : The Athenians flocked to him from every side to congratulate his escape ; but he contrary to all their expectations, said, "O Jupiter, to what opportunity do you reserve me?" And not long after he was put to death by the Thirty Tyrants, drinking Hemlock.

Chap. XXII.

Of some that studied Medicine.

They say that Pythagoras was much addicted to the Art of Medicine. Plato also studied it much. So did Aristotle son of Nicomachus, and many others.

Chap. XXIII.

Of Aristotle being sick.

Aristotle on a time falling sick, the Physician prescribed him something. "Cure me not as if I were an Oxe-driver, (saith he) but shew me first a reason, and then I will obey" : Implying, that nothing is to be done but upon good grounds.

Chap. XXIV.

Of the Luxury of Smindyrides.

Smindyrides the Sybarite advanced to so high degree of Luxury, that though the Sybarites themselves were very luxurious, yet he farre out-went them. On a time being laid to sleep on a bed of Roses, as soon as he awaked he said, That the hardness of the Bed had raised Blisters on him. How would he have done to lie on the Ground, or on a Carpet, or on the Grass, or on a Bulls' skin, as Diomedes? a Bed befitting a Souldier.

And underneath him a Bull's skin they spread.<sup>14</sup>

Chap. XXV.

How Pisistratus behaved himself towards his Citizens.

Pisistratus having obtained the Government, sent for such as passed their time idly in the Market-place, and asked them the reason why they walked up and down unemployed, adding, "If your yoke of Oxen be dead, take of mine, and goe your waies and work ; if you want Corn for feed, you shall have some of me." He feared lest being idle, they might contrive some Treason against him.

Chap. XXVI.

Of Zeno and Antigonus.

Antigonus the King loved and respected Zeno the Cittican exceedingly. It happened, that on a time being full of Wine, he met Zeno, and like a drunken man embraced and kissed him, and bade him ask something of him, binding himself by an Oath to grant it. Zeno said to him, "Goe then and sleep" ; gravely and discreetly reproving his Drunkenness, and consulting his Health.

Chap. XXVII.

Ingenuity of Manners.

One reprehended a Lacedemonian Rustick for grieving immoderately. He answered with great simplicity, "What should I doe? It is not I that am the cause, but Nature."

Chap. XXVIII.

Of Diogenes.

A Spartan commending this Verse of Hesiod<sup>15</sup>,

Not so much as an Oxe can die, Unleſſe a Neighbour ill be by ;

and Diogenes hearing him, "But, saith he, the Messenians and their Oxen were destroyed, and you are their Neighbours."<sup>16</sup>

Chap. XXIX.

That Socrates was fearleſſe, and despised Gifts.

Socrates coming home late one night from a Feast, some wild young men knowing of his return, lay in wait for him, attired like Furies, with Vizards and Torches, whereby they used to fright such as they met. Socrates as soon as he saw them, nothing troubled, made a stand, and fell to question them, as he used to doe to others in the Lyceum, or Academy.

Alcibiades, ambitiously munificent, sent many Presents to Socrates. Xanthippe admiring their value, desired him to accept them, "We (answered Socrates) will contest in Liberality with Alcibiades, not accepting by a kind of munificence what he hath sent us."

Also when one said to him, "It is a great thing to enjoy what we desire" ; He answered, "But a greater not to desire at all."

Chap. XXX.

Of the Providence of Anaxarchus.

Anaxarchus when he accompanied Alexander in the Warres, the Winter coming on, foreseeing that Alexander would encamp in a place destitute of wood, buried all his Vessels and other Utensils in his Tent, and laded his Carriages with wood. When they came to the Rendezvous, there being want of wood, Alexander was forced to make use of his Bedsteds for Fuell. But being told that Anaxarchus had gotten fire, he went to him and anointed himself in his Tent. And having understood his Providence, commended it ; bestowing on him Utensils and Garments double in value to those he had thrown away, for the use of his fire.

Chap. XXXI.

Of a Wrastler who, having gained the Victory, died before he was Crowned.

A Wrastler of Crotona having gained the Victory at the Olympick Games, going to the Judges to receive the Crown, was suddenly seized with an Epileptick fit, and died with the fall.

Chap. XXXII.

Of the Statues of Phryne a Curtizan, and of the Mares of Cimon.

The Grecians erected a Statue of Phryne the Curtizan at Delphi upon a high Pillar : I say not simply the Grecians, lest I seem to involve all in that crime whom I chiefly love, but those of the Grecians who were most addicted to Intemperance.<sup>17</sup> The Statue was of Gold. There were also at Athens Statues of the Mares of Cimon in Brass proportioned to the life.<sup>18</sup>

Chap. XXXIII.

The Answer of a young man to his Father, demanding what he had learned.

A young man of Eretria,<sup>19</sup> having heard Zeno a long time, returning home, his Father asked him what Wisedome he had learnt. He answered that he would shew him. His Father being angry, and beating him, he bore it

humbly. "This (saith he) I have learnt, To bear with the anger of a Father."

Chap. XXXIV.

Of persons richly clad.

Diogenes coming to Olympia, and seeing at the Solemnity some young men, Rhodians, richly attired, laughing said, "This is Pride." The meeting with some Lacedemonians clad in Coats coarse and sordid, "This (said he) is another Pride."

Chap. XXXV.

Of Antisthenes taking pride in a torn Cloak.

Socrates seeing that Antisthenes alwaies exposed to view the torn part of his Cloak, "Will you not (saith he) lay aside Ostentation amongst us?"

Chap. XXXVI.

Of Antigonus and a Lutenist.

A Lutenist shewed his skill before Antigonus, who often saying to him, "Scruce the Treble" ; and again, "Scruce up the Tenor" : The Lutenist angrily said, "The Gods divert such a mischief from you, O King, as for you to be more skilful herein then I am."

Chap. XXXVII.

How Anaxarchus derided Alexander, who would be esteemed a God.

Anaxarchus, surnamed Endimonicus, laughed at Alexander for making himself a God. Alexander on a time falling sick, the Physician prescribed a Broth for him. Anaxarchus laughing, said, "The hopes of our God are in a Porrenger of Broth."

Chap. XXXVIII.

Of Alexander, and the Harp of Paris.

Alexander went to Troy, and making there a curious Scrutiny, one of the Trojans came to him, and shewed him the Harp of Paris. He said, "I had much rather see that of Achilles then this of Paris." For he desired to see that which belonged to the excellent Souldier, and to which he sung the praises of great persons. But to that of Paris, what were sung but adulterous Aires to take and entice Women?

Chap. XXXIX.

Of ridiculous and extravagant affections.

Who can say that these affections were not ridiculous and extravagant? That of Xerxes, when he fell in love with a Plane-tree.<sup>20</sup> Likewise a young

man at Athens, of a good Family, fell desperately in love with the Statue of good Fortune, which stood before the Prytaneum. He often would embrace and kiss it ; at last transported with mad desire, he came to the Senate, and desired that he might purchase it at any rate. But not obtaining his suit, he Crowned it with many Garlands and Ribbons, offered Sacrifice, put upon it a very rich Garment, and, after he had shed innumerable tears, killed himself. \* \* \* \*21

Chap. XL.

Of the Pilots of the Carthaginian Ships.

The Carthaginians appointed two Pilots for every Ship, saying, that it was not fit a Ship should have two Rudders ; and he who did chiefly benefit the Passengers, and had command of the Ship, should be desolate and alone without an assistant.

Chap. XLI.

Of Pausanias and Simonides.

Simonides the Cean and Pausanias the Lacedemonian (they say) were at a Feast together. Pausanias bade Simonides speak some wise thing. But the Cean laughing, said, "Remember you are a Man." At that present Pausanias slighted this, and valued it not ; siding then with the Medes, & proud of the Hospitality which the King shewed him ; perhaps also transported with Wine : But when he was in the Temple of Minerva ChalciÃ|cus,<sup>22</sup> and struggled with famine, and was ready to die the most miserable of men, he then remembered Simonides, and cried out thrice, "O Cean guest, thy speech imported much, though I ignorantly undervalued it."

Chap. XLII.

Of Artaxerxes and Darius.

Artaxerxes having put his eldest Son Darius to death for conspiring against him ; the second, his Father commanding, drew his Scimitar and slew himself before the Palace.<sup>23</sup>

The End.

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Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. Pausanias, VI.9.3.
2. This translation is scarcely comprehensible. Perdiccas and Craterus, given to gymnastic exercise, carried about with them sufficient skins to pave an area the size of a stadium. They had with them beasts carrying sacks of dust that they used in wrestling.

3. This has been bowdlerized to the point of making no sense at all. Read: "Polycrates, addicted to the Muses, was enamoured of Anacreon, loving as much his person as his verses. But I cannot approve in the tyrant of Samos the weakness that I am about to tell. Anacreon, speaking of Smerdias, whom Polycrates loved, praised him with great warmth. The young man, flattered, took a great shine to Anacreon. "Let none conclude anything bad about the mores of the poet of Teos! By the gods, he loved in Smerdias the qualities of his mind, and nothing else!" But Polycrates, jealous of the honor Anacreon had shown Smerdias, and not less jealous of the friendship that was forming between the two, had Smerdias's head shaved, as much to humiliate Smerdias as to displease Anacreon. Anacreon, however, was sufficiently master of himself to pretend that this had nothing to do with Polycrates, but was Smerdias's own choice. He reproached Smerdias with having committed an idiocy in taking up arms against his own hair. Let Anacreon sing the verses that he made on the loss of Smerdias' hair : he will sing them better than I can." Those verses do not survive. Anacreon seems to have made up his quarrel with Polycrates, with whom he stayed until Polycrates died.
4. See Herodotus VII.157 and following. Gelo (and Hiero) did not exactly refuse their help; rather, the Greek ambassadors refused to accept Gelo's quite reasonable terms for that help.
5. Or Agyrta, the Roman Gallus: a priest of Cybele. In later times the priests of Cybele were castrated, but classical Greek writers do not mention this, so it is not clear whether it was done at this time. While the goddess herself was held in great veneration, her priests were generally regarded as vile.
6. Playing a pipe: ἰσχυρῶς, ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς; more likely "having a pipe played to him" while doing something else: drinking or (given his status as a priest of Cybele) dancing, or just standing about playing his tambour.
7. Once again, Stanley has bowdlerized the translation. "He was lascivious also, and he did not restrain his lust to women alone. His appearance was a matter of serious effort : not only was his air always arranged artfully, but he had found a way to dye it blond, just as he knew, by the aid of acanthus, how to rouge his cheeks. I won't even talk about the drugs of all kinds that this showily effeminate man used."
8. See Pomponius Mela, II.28. There was a town, Acrothos, upon the top of Athos where people, says Pomponius, lived half again as long as people elsewhere. Pliny, IV, mentions the town but not the long life of its inhabitants. In VII Pliny writes that Isogonus attributes the long life of those who live on Mount Athos (not just the top) to the fact that they feed on vipers, which prevents lice from breeding in their hair or other vermin in their clothes. (We won't speak of the illogic of Plato's reply: as though I were to ask you to move to the other side of the room because a meteorite is about to strike, and you were to answer "I wouldn't move to Timbuctoo if you promised me I would



live 150 years". But, dear Plato, we did not ask you to move to the top of a mountain....)

9. Parrhasius of Ephesus, fl. around 400 BC. He was the rival (and superior) of Zeuxis. Athenaeus XII.62 records some of the epigrams (and also the story of Ajax).
10. This should probably read "The Romans expelled from Rome the Epicureans A and P.... For the same reason, the Messenians banished all Epicureans".
11. This interesting experiment seems better calculated to amuse the physicians than to provide any remedy for difficulty in breathing, unless the physicians intended a primitive liposuction of some sort, or maybe to scare Dionysius into losing some weight.
12. The Cypria has not survived. Herodotus, II, along with many other ancient writers, believed that Homer was not the author. Later authors ascribe it to Stasinus or Hegesias.
13. The question was designed to catch Aristippus denying his own philosophy, that the aim of life is pleasure and that the greatest felicity is to be content with life as it is at the present moment. See VII.3.
14. Iliad X.155. Diomedes was clad in his armor and sleeping on an ox skin -- but he had a "fine carpet" for a pillow.
15. Hesiod, Works and Days v. 348.
16. On the Lacedemonians and the Messenians, see book VI chapter I.
17. The statue, according to Athenaeus XIII, was by Praxiteles. Aelian echoes the comment of Crates, who called it "an offering dedicated to Greek incontinence".
18. On Cimon and his mares, who won the prize at the Olympics three times and thus merited burial in a grave opposite Cimon's, see Herodotus VI 103.
19. The town in Euboea, refounded in 1824.
20. On Xerxes and his plane tree, see also II Chap. 14.
21. The asterisks are Stanley's and represent a part left out (good for him: he usually just leaves the material out with no indication). Roughly, "Glauce the lyre player was beloved, according to some, by a dog; others say it was a ram, or a goose. A dog fell madly in love with a child named Xenophon of the Cilician town of Solois. There is a story about a jay who became enamoured of a Spartan child who was particularly beautiful [or, according to some versions of text, particularly ugly]." See Aelian's History of Animals, VIII.12 and I.6.

22. See Book IV, Chap. 7 and Note.

23. According to Plutarch, Life of Artaxerxes 30, Ariaspes poisoned himself, fooled by his (illegitimate) brother Ochus into believing that Artaxerxes was determined to put him to a "cruel and shameful death".

The Tenth Book.

CHAP. I.

Of Pherenice admitted to behold the Olympick Games.

Pherenice brought her Son to contend at the Olympick Games : the Judges forbidding her to behold the Spectacle, she went and argued with them, alledging she had a Father who had been Victor at the Olympicks, as also three Brothers, and she had now brought a Son to be one of the Contendours. Thus she prevailed with the people contrary to the Law, which forbids Women the Spectacle, and beheld the Olympick Games.<sup>1</sup>

Chap. II.

Of the Continency of Eubatas.

Lais seeing Eubatas the Cyrenian, fell deeply in love with him, and made a proposal of Marriage to him : which he (fearing some treachery from her) promised to doe ; but forbore her company, and lived continently. It was agreed they should be married assoon as the Games were over. Assoon as he had won, that he might not seem to break his contract with her, he caused her Picture to be drawn, and carried it along with him to Cyrene, saying he had taken Lais, and not broken the Agreement. For which she that should have married him caused a great Statue to be erected for him in Cyrene, to requite this Continence.

Chap. III.

Properties of some Creatures.

Young Partridges, assoon as their feet are at liberty, can run nimbly. Young Ducks, assoon as fledged, swim. And the Whelps of Lions, before they are brought forth, scratch their Dam with their Claws, eager to come into the light.

Chap. IV.

Of Alexander's quickness in action.

Alexander Son of Philip marched in his Arms thrice four hundred furlongs, and before he rested fought the Enemy, and overcame them.

Chap. V.

Of Tyrants, out of Æsop's Writing.

This is a Phrygian saying, for it is Æsop's the Phrygian. The Sow when any one takes her, makes a great cry, and not without cause, for she hath no Wooll or the like, and therefore presently dreams of death, knowing that so she may benefit those who make use of her. Tyrants are like Æsop's Sow, mistrusting and fearing every thing, for they know, as Swine, that their life is owing to every one.

Chap. VI.

Of Little men.

For Leanness were derided Sannyrio the Comick Poet, and Melitus the Tragick Poet, and Cinesias who made Songs for round Dances, and Philetas the Poet that wrote Hexameters. Archestratus the Prophet, being taken by the Enemy, and put in a pair of Scales, was found to weigh but one obolus. Panaretus also was very lean, yet lived free from sickness. They report likewise that Hipponax the Poet was not onely low of person and deformed, but very slender. Moreover Philippides, against whom is extant an Oration of Hyperides, was very lean. So that to be of a very spare constitution, they commonly called to be Philippised. Witness Alexis.

Chap. VII.

Of some Astronomers, and of the Great Year.

Oenopides the Chian, an Astronomer, set up a brass Table at the Olympicks, having written thereon the Astronomy of fifty nine years, affirming this to be the Great Year.

Meton the Laconian, an Astronomer, erected Pillars on which he inscribed the Tropicks of the Sun, and found out as he said the Great Year, which he affirmed to consist of nineteen years.

Chap. VIII.

Of Benefits.

Aristotle the Cyrenæan said, that we ought not to receive a Benefit from any ; for either you must take pains to requite it, or seem ungrateful if you requite it not.

Chap. IX.

That Philoxenus was a Glutton.

Philxenus was Gluttonous, and a slave to his Belly. Seeing a Pot boiling in a Cook's Shop, he pleased himself all the while with the smell ; at last his appetite increased, and nature prevailed (O Gods, a beastly nature) so that he was not able to forbear any longer, he commanded his Boy to buy the Pot. Who answering that the Cook valued it at a great rate ; he replies, "It will be so much the sweeter, the more I pay for it."

Such things ought to be remembred, not that we may imitate, but avoid them.

#### Chap. X.

Of the ancient Painters.

When Painting first began, and was as it were in its Infancy, they drew Creatures so rudely, that the Painters were fain to write upon them, This is an Oxe, That is a Horse, This a Tree.

#### Chap. XI.

Of Diogenes having a pain in his Shoulder.

Diogenes had a pain in his Shoulder by some hurt, as I conceive, or from some other cause : and seeming to be much troubled, one that was present being vexed at him, derided him, saying, "Why then do you not die, Diogenes, and free your self from ills?" He answered, "It was fit those persons who knew what was to be done and said in life, (of which he professed himself one) should live. Wherefore for you (saith he) who know neither what is fit to be said or done, it is convenient to die ; but me, who know these things, it behoveth to live."

#### Chap. XII.

An Apophthegm of Archytas concerning Men.

Archytas said, that as it is hard to find a Fish without sharp bones, so is it to find a Man who hath not something of deceit and sharpness.

#### Chap. XIII.

That Archilochus defamed himself.

Critias accused Archilochus for defaming himself : For (saith he) if he himself had not brought this report of himself into Greece, we could never have known either that he was Son of Enipo a Woman-servant ; or that he left Parus through want and penury, and came to Thasus ; how that after he came thither he bore them enmity ; nor that he spake ill of friends and foes alike : nor (said he) had we known that he was an Adulterer, if we had not been told it by himself ; nor that he was luxurious and insolent ; nor (which was the basest of all) that he threw away his Shield.<sup>2</sup> Wherefore he was no good Witness of himself, leaving so bad a Record behind him. This is laid to his charge, not by me, but by Critias.

#### Chap. XIV.

Of Idleneſſe.

Socrates said that Idleness is the Sifter of Liberty, alledging in testimony hereof the Indians and Persians, people most valiant and most free, but as to work most slothful : The Phrygians and Lydians very laborious, and servile.

#### Chap. XV.

Of those who were betrothed to the Daughters of Aristides and Lysander.

Some of the most eminent of the Grecians betrothed themselves to the Daughters of Aristides, whilst he was yet living ; but they looked not upon the life of Aristides, nor admired his Justice. For if they had been emulators of these, they would not afterward have broken their contract. But as soon as he was dead, they disengaged themselves from the Virgins ; because at his death it was known that the Son of Lysimachus was poor, which deterred those miserable men from so worthy (in my opinion) and honourable a Match. The like happened to Lysander, for when they knew that he was poor, they shunned his Alliance.

#### Chap. XVI.

Of Antisthenes and Diogenes.

Antisthenes invited many to learn Philosophy of him, but none came. At last, growing angry, he would admit none at all, and therefore bad Diogenes be gone also. Diogenes continuing to come frequently, he chid and threatned him, and at last struck him with his Staff. Diogenes would not goe back, but persisting still in desire of hearing him, said, "Strike if you will, here is my head, you cannot find a Staff hard enough to drive me from you, until you have instructed me." Antisthenes overcome with his perseverance, admitted him, and made him his intimate Friend.

#### Chap. XVII.

Of those who grew rich by publick Employments.

Critias saith that Themistocles Son of Neocles, before he had a publick Command, was Heir to no more then three Talents : But having had a charge in the Commonwealth, and happening afterwards to be banished, his estate being exposed to publick sale, was valued at more then a hundred Talents. Likewise Cleon, before he came to be engaged in publick Affairs, had not means enough for a free person ; but afterwards left an estate of fifty Talents.

#### Chap. XVIII.

Of Syracusian Daphnis, and of Bucolick Verses.

Some say that Daphnis the Neatherd was Mercurie's Friend, others, his Son ; and that he had this name from an accident : For he was born of a Nymph, and as soon as born exposed under a Laurel-tree. The Cows which he kept (they say) were Sisters to those in the Sun, mentioned by Homer in the Odyssees. Whilst Daphnis kept Cows in Sicily, being very beautiful, a Nymph fell in love with him, whom he enjoyed, being in his blooming years, at which time (as Homer saith) the gracefulness of Youth appeareth most attractive. They agreed that he should not enjoy any other ; but if he transgressed, she threatned him, that it was decreed by fate he should lose his Sight. Hereupon they plighted troth mutually. Afterwards the

King's daughter falling in love with him, he being drunk violated the agreement, and lay with her. This was the first occasion of the Bucolick Verses, the subject whereof was to bewail the misfortune of Daphnis, and the loss of his eyes. Stesichorus the Himeræan first used this kind of Verse.

Chap. XIX.

Of Eurydamus.

Eurydamus the Cyrenæan gained the Victory at the Cæstus : His teeth being beaten out by his Antagonist, he swallowed them down, that his adversary might not perceive it.

Chap. XX.

Of Agesilaus.

The Persian Emperour sent word to Agesilaus, that he would be his friend. Agesilaus returned answer, That he could not be a friend particularly to Agesilaus : but if he were friend to all the Lacedemonians, he must consequently be his also, for he had a share in each of them.

Chap. XXI.

Of Plato.

Perictione carried Plato in her arms. Aristo sacrificing in Hymettus to the Muses or the Nymphs, whilst they were performing the divine Rites, she laid Plato down among certain thick and shady Myrtle-trees that grew near to the place. A Swarm of Hymettian Bees lighted about his mouth as he slept, thereby signifying the future sweetness of Plato's Tongue.<sup>3</sup>

Chap. XXII.

Of Dioxippus.

Dioxippus in the presence of Alexander and the Macedonians, laying hold of a Club, challenged Corrhagus a Macedonian armed to single combat ; and having broken his Spear closed with the man in armour, and casting him down, set his foot upon his neck, and drawing forth the sword that was girt to him, slew the armed man. Alexander hated him for this. He perceiving that Alexander hated him, died of grief.<sup>4</sup>

The End.

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Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. According to Pausanias, V.6.7-8 (partially repeated in VI.7.2), she disguised herself as a man. Women caught attending the Olympics were to be punished by being thrown from a cliff. There is no record that this was ever done.
2. The verses in which Archilochus reports this of himself are found, among other places, in Strabo Book XII (at Perseus, but essentially unavailable even by the very low standards that Perseus sets, so why bother with a link).
3. Pericitione and Aristo were Plato's parents.
4. Quintus Curtius VII.12 gives a more detailed (and more reasonable) version of this story.

The Eleventh Book.

CHAP. I.

Of Oricadmus and the Art of Wrastling.

Oricadmus gave rules for Wrastling, and invented that manner of Wrastling which is called Sicilian.<sup>1</sup>

Chap. II.

Of the Verses of Or  banti  s, Dares and Melisander.

The Poems of Or  banti  s the Tr  zenian were before Homer, as the Tr  zenian relations affirm. They say also that Dares the Phrygian, whose Phrygian Iliad I know to be yet extant, was before Homer. Melisander the Milesian writ the Battel betwixt the Lapith   and the Centaurs.

Chap. III.

Of Icchus, and Wrastling.

Icchus the Tarentine used Wrastling, and in the time of his exercise<sup>2</sup> continued most temperate, using spare diet, and living continently all his time.

Chap. IV.

Of the Baldne   of Agathocles.

They say that Agathocles Tyrant of Sicily was Bald-headed even to derision ; his hair by degrees falling off, he ashamed made a Myrtle Garland to cover his head and hide the Baldness. The Syracusians were not ignorant of his want of Hair, but they took no notice of it, by reason of his fierce spirit and Tyrannical demeanour.

Chap. V.

Of some persons unjustly condemned for Sacrilege.

Some persons sacrificed at Delphi ; the Delphians conspiring against them, privately put consecrated Monies into the Baskets wherein was their Frankincense and Cakes for Sacrifice. Hereupon apprehending them as Sacrilegious persons, they led them to the top of the Rock, and according to the Delphian Law, threw them down.

Chap. VI.

Of an Adulterer.

It happened that an Adulterer was taken in Thespiæ, and as he was led fettered through the Market-place, his friends rescued him. This occasioned an Insurrection, wherein many men were slain.

Chap. VII.

Of Lysander and Alcibiades.

Eteocles the Lacedemonian said that Sparta could not suffer two Lysanders : And Archestratus the Athenian said that Athens could not suffer two Alcibiades. So intolerable were they both in their Countries.

Chap. VIII.

Of the death of Hipparchus.

Hipparchus was murdered by Harmodius and Aristogiton, because he would not suffer the Sister of Harmodius to carry the Basket to the Goddess, according to the custome of the Country, in the Panathenian Solemnity, she perhaps deserving it.

Chap. IX.

Of certain excellent persons, Indigent, yet would not accept Gifts.

The most excellent persons among the Greeks lived in extreme Penury all their lives. Let some then still praise Riches above the best Grecians, to whom Penury was allotted as long as they lived. Of those was Aristides Son of Lysimachus, a man of excellent conduct in War, who also imposed tribute on the Grecians : Yet this so great a person did not leave enough to buy him Funeral ornaments.

Phocion also was very poor, who when Alexander sent him a hundred Talents, asked, "For what reason doth he give me this?" They answering, Because he conceives you to be the onely Just and Good person amongst the Athenians ; he replied, "Then let him suffer me to be such."

Epaminondas also Son of Polymius was poor. When Jason sent him five hundred Crowns, "You begin (saith he) to doe me wrong." He borrowed of a Citizen five hundred Drachms for the Charges of his Journey to Peloponnesus ; but hearing that his Squire had got money of a Prisoner,



"Give me, saith he, the Shield back, and purchase for your self a Cook's Shop to live in : For now you are grown rich, you will no longer fight."

Pelopidas being reproved by his friends for neglecting Riches, a thing necessary to live ; "Yes, by Jove, saith he, necessary for that Nicomedes indeed" ; pointing to one lame and maimed.

Scipio lived fifty four years, and neither bought nor sold any thing, with so little was he contented. One shewing him a Shield richly adorned, he said, "But it behoves a Roman to place his hope on his right hand, not on his left."

Ephialtes Son of Sophonides was exceeding poor : his friends offering to give him ten Talents, he would not accept them, saying, "These will either make me, through respect of you, to doe something unjustly in favour ; or if I shew no particular favour or respect to you, I shall seem ungrateful."

Chap. X.

Of Zoilus.

Zoilus the Amphipolitan, who wrote against Homer, Plato and others, was Disciple of Polycrates. This Polycrates wrote an Accusation against Socrates. Zoilus was called the Rhetorical Dog ; his Character this, He wore a long Beard, he shaved his Head close, his Gown reached not to his knees, his whole employment was to speak ill and sow dissension ; this unhappy man was wholly given to Detraction. A learned person asked him why he spoke ill of all : he answered, "Because I would doe them hurt, but cannot."

Chap. XI.

Of Dionysius the Sicilian.

Dionysius the Sicilian practised Physick, and did Cures himself, Lancing, Cauterizing, and the like.

Chap. XII.

Of a Marchpane sent by Alcibiades to Socrates.

Alcibiades sent to Socrates a large Marchpane fairly wrought. Xanthippe grew angry hereat, after her manner, threw it out of the Basket, and trod upon it : whereat Socrates laughing said, "And you then will have no share in it your self."

If any one think that in relating these things I speak Trifles, he knows not that even in such a wise man is proved, despising those things which the Vulgar esteem as the ornament of a Table, and crown of a Feast.

Chap. XIII.

Of one in Sicily very sharp-sighted.

They say there was a Sicilian of so sharp Sight, that extending his view from Lilybeus to Carthage he erred not : They say he could tell the number of the Ships riding at Carthage without missing.<sup>3</sup>

The End.

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## Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. Aelian's Sicilian (Ἰκίτιος Σικελὸς) wrestling is a bit of a mystery. Some commentators expect that it is the same as Suidas's Ἰκίτιος Σικελὸς, a sort of Greek version of WWF wrestling in which deception and trickery were permitted.
2. Contestants at the Olympics, says Pausanias V.24.9, had to swear an oath that they had spent ten months in strict training.
3. Pliny VII, chap. XXI writes that Varro gives the name of this Sicilian name as Strabo.

The Twelfth Book.

CHAP. I.

Of Aspasia.

Aspasia a Phocian,<sup>1</sup> Daughter of Hermotimus, was brought up an Orphan, her Mother dying in the pains of Child-birth. She was bred up in poverty, but modestly and vertuously. She had many times a Dream which foretold her that she should be married to an excellent person. Whilest she was yet young, she chanced to have a swelling under her chin, loathsome to sight, whereat both the Father and the Maid were much afflicted. Her Father brought her to a Physician : he offered to undertake the Cure for three Staters ; the other said he had not the Money. The Physician replied, he had then no Physick for him. Hereupon Aspasia departed weeping ; and holding a Looking-glass on her knee, beheld her face in it, which much increased her grief. Going to rest without Supping, by the reason of the trouble she was in, she had an opportune Dream ; a Dove seemed to appear to her as she slept, which being changed to a Woman, said, "Be of good courage, and bid a long farewell to Physicians and their Medicines : Take of the dried Rose of Venus Garlands, which being pounded apply to the swelling." After the Maid had understood and made trial of this, the tumor was wholly asswaged ; and Aspasia recovering her beauty by means of the most beautiful goddess, did once again appear the fairest amongst her Virgin-companions, enriched with Graces far above any of the rest. Of hair yellow, locks a little curling, she had great eyes, somewhat hawk-nosed,

ears short, skin delicate, complexion like Roses ; whence the Phocians, whilest she was yet a child, called her Milto.<sup>2</sup> Her lips were red, teeth whiter then snow, small insteps, such as of those Women whom Homer calls ἰοίηται. <sup>3</sup> Her voice was sweet and smooth, that whosoever heard her might justly say he heard the voice of a Siren. She was averse from Womanish curiosity in dressing : Such things are to be supplied by wealth. She being poor, and bred up under a poor Father, used nothing superfluous or extravagant to advantage for her Beauty. On a time Aspasia came to Cyrus, Son of Darius and Parysatis, Brother of Artaxerxes, not willingly nor with the consent of her Father, but by compulsion, as it often happens upon the taking of Cities, or the violence of Tyrants and their Officers. One of the Officers of Cyrus brought her with other Virgins to Cyrus, who immediately preferred her before all his Concubines, for simplicity of behaviour, and modesty ; whereto also contributed her beauty without artifice, and her extraordinary discretion, which was such, that Cyrus many times asked her advice in affairs, which he never repented to have followed. When Aspasia came first to Cyrus, it happened that he was newly risen from Supper, and was going to drink after the Persian manner : for after they have done eating, they betake themselves to Wine, and fall to their cups freely, encountering Drink as an Adversary. Whilest they were in the midst of their drinking, four Grecian Virgins were brought to Cyrus, amongst whom was Aspasia the Phocian. They were finely attired ; three of them had their heads neatly drest by their own Women which came along with them, and had painted their faces. They had been also instructed by their Governesses how to behave themselves towards Cyrus, to gain his favour ; not to turn away when he came to them, not to be coy when he touched them, to permit him to kiss them, and many other amatory instructions practised by Women who exposed their beauty to sale. Each contended to outvie the other in handsomeness. Onely Aspasia would not endure to be clothed with a rich Robe, nor to put on a various-coloured Vest, nor to be washed ; but calling upon the Grecian and Eleutherian Gods, she cried out upon her Father's name, execrating herself to her Father. She thought the Robe which she should put on was a manifest sign of bondage. At last being compelled with blows she put it on, and was necessitated to behave herself with greater liberty then becomed a Virgin. When they came to Cyrus, the rest smiled, and expressed chearfulness in their looks. But Aspasia looking on the ground, her eyes full of tears, did every way express an extraordinary bashfulness. When he commanded them to sit down by him, the rest instantly obeyed ; but the Phocian refused, until the Officer caused her to sit down by force. When Cyrus looked upon or touched their eyes, cheeks and fingers, the rest freely permitted him ; but she would not suffer it : For if Cyrus did but offer to touch her, she cried out, saying, he should not go unpunished for such actions. Cyrus was herewith extremely pleased ; and when upon his offering to touch her breast, she rose up, and would have run away, Cyrus much taken with her native ingenuity, which was not like the Persians, turning to him that bought [sic] them, "This Maid onely, saith he, of those which you have brought me is free and pure ; the rest are adulterate in face, but much more in behaviour." Hereupon Cyrus loved her above all the Women he ever had. Afterwards there grew a mutual love between them, and their friendship proceeded to such a height that it almost arrived at parity, not differing from the concord and modesty of Grecian Marriage. Hereupon the fame of his affection to Aspasia was spread to Ionia and throughout Greece ; Peloponnesus also was filled with discourses of the love betwixt

Cyrus and her. The report went even to the great King [of Persia,] for it was conceived that Cyrus, after his acquaintance with her, kept company with no other Woman. From these things Aspasia recollected the remembrance of her old Apparition, and of the Dove, and her words, and what the Goddess foretold her. Hence she conceived that she was from the very beginning particularly regarded by her. She therefore offered Sacrifice of thanks to Venus. And first caused a great Image of Gold to be erected to her, which she called the Image of Venus, and by it placed the picture of a Dove beset with Jewels, and every day implored the favour of the Goddess with Sacrifice and Prayer. She sent to Hermotimus her Father many rich Presents, and made him wealthy. She lived continently all her life, as both the Grecian and Persian Women affirm. On a time a Neck-lace was sent as a Present to Cyrus from Scopas the younger, which had been sent to Scopas out of Sicily. The Neck-lace was of extraordinary workmanship, and variety. All therefore to whom Cyrus shewed it admiring it, he was much taken with the Jewel, and went immediately to Aspasia, it being about noon. Finding her asleep, he lay down gently by her, watching quietly whilst she slept. As soon as she awaked, and saw Cyrus, she imbraced him after her usual manner. He taking the Neck-lace out of a Boxe, said, "This is a worthy either the Daughter or the Mother of a King." To which she assenting ; "I will give it you, said he, for your own use, let me see your neck adorned with it." But she received not the Gift, prudently and discreetly answering, "How will Parysatis your Mother take it, this being a Gift fit for her that bare you? Send it to her, Cyrus, I will shew you a Neck handsome enough without it." Aspasia from the greatness of her minde acted contrary to other Royal Queens, who are excessively desirous of rich Ornaments. Cyrus being pleased with this answer, kissed Aspasia. All these actions and speeches Cyrus writ in a Letter which he sent together with the Chain to his Mother ; and Parysatis receiving the Present was no less delighted with the News then with the Gold, for which she requited Aspasia with great and Royal Gifts ; for this pleased her above all things, that though Aspasia were chiefly affected by her Son, yet in the love of Cyrus she desired to be placed beneath his Mother. Aspasia praised the Gifts, but said she had no need of them ; (for there was much money sent with the Presents) but sent them to Cyrus, saying, "To you who maintain many men this may be useful : For me it is enough that you love me and are my ornament." With these things, as it seemeth, she much astonished Cyrus. And indeed the Woman was without dispute admirable for her personal beauty, but much more for the nobleness of her mind. When Cyrus was slain in the fight against his Brother, and his Army taken Prisoners, with the rest of the prey she was taken ; not falling accidentally into the Enemies hands, but sought for with much diligence by King Artaxerxes, for he had heard her fame and vertue. When they brought her bound, he was angry, and cast those that did it into Prison. He commanded that a rich Robe should be given her : which she hearing, intreated with tears and lamentation that she might not put on the Garment the King appointed, for she mourned exceedingly for Cyrus. But when she had put it on, she appeared the fairest of all Women, and Artaxerxes was immediately surprised and inflamed with love of her. He valued her beyond all the rest of his Women, respecting her infinitely. He endeavoured to ingratiate himself into her favour, hoping to make her forget Cyrus, and to love him no less then she had done his Brother ; but it was long before he could compass it. For the affection of Aspasia to Cyrus had taken so deep impression, that it could not easily be rooted out. Long after this, Teridates the Eunuch died, who

was the most beautiful youth in Asia. He had full surpassed his childhood, and was reckoned among the youths. The King was said to have loved him exceedingly : he was infinitely grieved and troubled at his death, and there was an universal mourning throughout Asia, every one endeavouring to gratify the King herein ; and none durst venture to come to him and comfort him, for they thought his passion would not admit any consolation. Three daies being past, Aspasia taking a mourning robe as the King was going to the Bath, stood weeping, her eyes cast on the ground. He seeing her, wondred, and demanded the reason of her coming. She said, "I come, O King, to comfort your grief and affliction, if you so please ; otherwise I shall goe back." The Persian pleased with this care, commanded that she should retire to her Chamber, and wait his coming. As soon as he returned, he put the Vest of the Eunuch upon Aspasia, which did in a manner fit her : And by this means her beauty appeared with greater splendour to the King's eye, who much affected the youth. And being once pleased herewith, he desired her to come alwaies to him in that dress, until the height of his grief were allayed : which to please him she did. Thus more then all his other Women, or his own Son and Kindred, she comforted Artaxerxes, and relieved his sorrow ; the King being pleased with her care, and prudently admitting her consolation.<sup>4</sup>

Chap. II.

Of the Muses.

No Statuary or Painter did ever represent the Daughters of Jupiter armed. This signifies that the life which is devoted to the Muses ought to be peaceable and meek.<sup>5</sup>

Chap. III.

Of Epaminondas, and Daiphantus, and Iolaidas.

Epaminondas having received a mortal wound at Mantinea, and being brought (yet alive) to the Tents, called for Daiphantus, that he might declare him General. When they told him that he was slain, he called to Iolaidas. When they said that he also was dead, he counselled them to make peace and friendship with their Enemies, because the Thebans had no longer any General.

Chap. IV.

Of Sesostris.

The Ægyptians say that Sesostris received learning and counsel from Mercury.

Chap. V.

Of Lais.

Lais the Curtezan was called (as Aristophanes the Byzantine reports) Axine, [ ... ]<sup>6</sup> which surname impleads the Cruelty of her disposition.

## Chap. VI.

Of the Parents of Marius and Cato.

They deserve to be laughed at who are proud of their Ancestors, since among the Romans we know not the Father of Marius, yet admire him for his parts. To know the Father of Cato the elder would require much scrutiny.

## Chap. VII.

Of Alexander and Hephæstion.

Alexander Crowned the Tomb of Achilles, and Hephæstion that of Patroclus ; signifying that he was as dear to Alexander as Patroclus to Achilles.

## Chap. VIII.

Of the Treachery of Cleomenes to Archonides.

Cleomenes the Lacedæmonian taking to him Archonides one of his friends, made him partaker of his design ; whereupon he swore to him that if he accomplished it he would doe all things by his head. Being possessed of the Government, he killed his Friend, and cutting off his Head put it into a Vessel of Honey. And whensoever he went to doe any thing, he stooped down to the Vessel, and said what he intended to doe ; affirming that he had not broken his promise, nor was forsworn, for he advised with the Head of Archonides.

## Chap. IX.

How Timesias forook his Country voluntarily.

Timesias the Clazomenian governed the Clazomenians uprightly ; for he was a good man : but Envy, which useth to oppugn such persons, assaulted him also. At first he little valued the Envy of the common people, but at last forsook his Countrey upon this occasion. On a time he passed by the School just as the Boyes were dismissed of their Master to play. Two boyes fell out about a Line. One of them swore, "So may I break the head of Timesias." Hearing this, and imagining that he was much envied and hated of the Citizens, and that if the boyes hated him, the men did much more, he voluntarily forsook his Country.

## Chap. X.

That the Ætginetæ first coyned Money.

The Ætginetæ were once most powerful among the Greeks, having a great advantage and opportunity ; for they had a great command at Sea, and were very powerful. They also behaved themselves valiantly in the Persian Warre, whereby they gained the chief prize of valour. Moreover, they first stamped Money, and from them it was called Ætginæan Money.

## Chap. XI.

Of the Pallantian Hill, and of the Temple and Altar dedicated to Feaver.

The Romans erected a Temple and Altar to Feaver under the Pallantian Hill.<sup>7</sup>

Chap. XII.

Of an Adulterer apprehended in Crete.

An Adulterer being apprehended at Gortyne in Crete, was brought to Trial, and being convicted, was crowned with Wooll. This kind of crowning argued that he was unmanly, effeminate, studious to please Women. He was by the general vote fined fifty Staters, degraded from honour, and made incapable of publick Office.

Chap. XIII.

How Gnath'na the Curtizan silenced a great Talker.

A Lover came from Hellespont to Gnath'na the Athenian Curtizan, invited by her fame. He talked much in his drink, and was impertinent. Gnath'na hereupon interposing, said, "Did you not affirm you came from Hellespont?" He assenting ; "And how then, said she, happens it that you know not the chief City there?" He asking which that was, she answered, Sigeum.<sup>8</sup> By which name she ingeniously silenced him.

Chap. XIV.

Of persons excellent in Beauty.

They say that the most amiable and beautiful amongst the Greeks was Alcibiades ; amongst the Romans, Scipio. It is reported also that Demetrius Poliorcetes contended in Beauty. They affirm likewise that Alexander Son of Philip was of a neglectful handsomness : For his Hair curled naturally, and was yellow ; yet they say there was something stern in his countenance. Homer speaking of handsome persons, compares them to Trees,<sup>9</sup>

“ he shoots up like a Plant.

Chap. XV.

Of certain excellent persons who delighted to play with Children.

They say that Hercules alleviated the trouble of his Labours by play. The Son of Jupiter and Alcmena sported much with Children ; which Euripides hints to us, making the God say,

I play to intermit my Toils :

this he speaks holding a Child. And Socrates was on a time surprised by Alcibiades, playing with Lamprocles, as yet a Child.

Agesilaus bestriding a Reed, rid with his Son a Child, and to one that laughed at him, said, "At this time hold your peace ; when you shall be a Father your self, then you may give counsel to Fathers." Moreover Archytas the Tarentine, a great States-man and Philosopher, having many servants, took great delight in their Children, and played with them, chiefly delighting to sport with them at Feasts.

Chap. XVI.

Persons whom Alexander hated for their Vertue.

Alexander hated Perdiccas because he was Martial ; Lysimachus, because he was excellent in commanding an Army ; Seleucus, because he was Valiant. The Liberality of Antigonus displeased him, the Conduct of Attalus, the Fortune of Ptolomee.

Chap. XVII.

Of Demetrius going to the House of a Curtizan.

Demetrius, Lord over so many Nations, went to the House of Lamia a Curtizan in his Armour, and wearing his Diadem. To have sent for her home had been very dishonourable, [much more was it that]10 he went amorously to her. I preferre Theodorus the Player on the Flute before Demetrius ; for Lamia invited Theodorus, but he contemned her invitation.

Chap. XVIII.

That Phaon was beautiful.

Phaon, being the most beautiful of all men, was by Venus hid among Lettices. Another saies he was a Ferry-man, and exercised that employment. On a time Venus came to him, desiring to pass over : he received her courteously, not knowing who she was, and with much care conveyed her whither she desired ; for which the Goddess gave him an Alabaster Box of Ointment, which Phaon using, became the most beautiful of men, and the Wives of the Mitylenians fell in love with him. At last being taken in Adultery he was killed.

Chap. XIX.

Of Sappho.

Sappho the Poetress, Daughter of Scamandronymus, is (by Plato son of Aristoll) reckoned among the Sages. I am informed that there was another Sappho in Lesbos, a Curtizan, not a Poetress.

Chap. XX.

Of the Nightingale and Swallow.

Hesiod saith that the Nightingale above all Birds cares not for sleep, but wakes continually ; and that the Swallow wakes not alwaies, but half the



night onely. This punishment they suffer for the horrid actions committed in Thrace at the abominable Supper.<sup>12</sup>

#### Chap. XXI.

Of the Lacedemonian Women.

The Lacedemonian Matrons, as many as heard that their Sons were slain in fight, went themselves to look upon the wounds they had received before and behind : and if of the wounds they had received the greater number were before, triumphing and looking proudly, they attended their Sons to the Sepulchres of their Parents ; but if they received wounds otherwise, they were ashamed and lamented, and hastened away as privately as they could, leaving the dead to be buried in the common Sepulchre, or caused them to be brought away secretly, and buried at home.

#### Chap. XXII.

Of the Strength of Titormus and Milo, and of a certain Proverb.

They say that Milo the Crotonian, proud of his Strength,<sup>13</sup> happened to meet Titormus a Neatherd ; and seeing that Titormus was of an extraordinary bigness, would make a trial of strength with him. Titormus pleaded that he was not very strong ; but going down to Euenus, and putting off his Garment, he laid hold of an extraordinary great stone, and first drew it to him, then thrust it from him ; this he did two or three times : After which he lifted it up to his knees ; and lastly, lifting it up upon his shoulders, carried it eight paces, and then threw it down. But Milo the Crotonian could hardly stirre the stone. The second trial of Titormus was this ; He went to his Herd, and standing in the midst of them, took hold of the greatest Bull amongst them by the leg, who endeavoured to get away, but could not. Another passing by, he catch'd him by the leg with the other hand, and held him also. Milo beholding this, & stretching forth his hands to heaven, said, "O Jupiter, hast thou not begotten another Hercules?" Whence they say came this Proverb, "He is another Hercules."

#### Chap. XXIII.

Of the Boldneſſe of the Celtſ.

I am informed that the Celtſ are of all men most addicted to engage themselves in dangers. Such person as die gallantly in fight, they make the subjects of Songs. They fight crowned, and erect Trophies, triumphing in their actions, and leaving Monuments of their valour, after the Greek manner. They esteem it so dishonourable to flie, that many times they will not goe out of their Houses when they are falling or burning, though they see themsevles surrounded with fire. Many also oppose themselves to Inundations of the Sea. There are also who taking their Arms fall upon the waves, and resist their force with naked Swords, and brandishing their Lances, as if able to terrifie or wound them.

#### Chap. XXIV.

Of the luxurious Diet and Gluttony of Smindyrides.

They say that Smindyrides the Sybarite was so Luxurious in Diet, that when he went to Sicyon, as a suitor to Agarista Daughter of Clisthenes, he carried with him a thousand Cooks, and as many Fowlers, and a thousand Fishermen.

Chap. XXV.

Many who improv'd and benefitted the most excellent persons.

Ulysses was improv'd by Alcinous, Achilles by Chiron, Patroclus by Achilles, Agamemnon by Nestor, Telemachus by Menelaus, and Hector by Polydamas ; the Trojans, as far as they followed him, by Antenor ; the Pythagorean Disciples by Pythagoras, the Democriteans by Democritus. If the Athenians had followed Socrates, they had been every way happy and skilful in Philosophy. Hiero Son of Dinomenes was delighted in Simonides the Cean, Polycrates in Anacreon, Proxenus in Xenophon, Antigonus in Zeno. And to mention those also who concern me no less then the Greeks, inasmuch as I am a Roman ; Lucullus profited by Antiochus the Ascalonite, Mæcenas by Arius, Cicero by Apollodorus, Augustus by Athenodorus. But Plato, who far exceeded me in wisdom, saith that Jupiter himself had a Counsellor ; but whom and how, we learn from him.<sup>14</sup>

Chap. XXVI.

Of some persons addicted to Wine.

Persons, as 'tis said, most addicted to Drink were Xenagoras the Rhodian, whom they called \* Amphoreus, and Heraclides the Wrastler, and Proteas the Son of Lanica, who was brought up with Alexander the King ; even Alexander himself is said to have drunk more then any man.<sup>15</sup>

Chap. XXVII.

That Hercules was mild towards his Adversaries.

They say that Hercules was extraordinary mild towards his Adversaries, for he is the first we know of who without any mediation freely gave back the bodies of the dead to be buried, the slain being at those times neglected, and left to be a feast for Dogs, for, as Homer saith,

He made them unto Dogs a prey ;

and,

A feast to Dogs they were. <sup>16</sup>

Chap. XXVIII.

Of the Leocorium at Athens.

The Leocorium so call'd at Athens was a Temple of the Daughters of Leos, Praxithea, Theope, and Eubule. These, as is reported, were put to death

for the City of Athens, Leos delivering them up according to the Delphian Oracle, which said, that the City could be no other way preserved<sup>17</sup> then by putting them to death.

Chap. XXIX.

What Plato said of the Excess of the Agrigentines.

Plato Son of Aristo, seeing that the Agrigentines built magnificently and feasted highly, said, that the Agrigentines build as if they were to live for ever, and feast as if they were to live no longer. Timæus affirms that the Vessels in which they put their Oil and their Rubbers<sup>18</sup> were of Silver, and that they had Beds all of Ivory.

Chap. XXX.

Of the Drunkenness of the Tarentines, and the Luxury of the Cyrenæans.

The Tarentines used to fall a-drinking as soon as they rose, and to be drunk by that time the people met in the Forum. The Cyrenæans arrived at so great a height of Luxury, that when they invited Plato to be their Law-giver, he would not vouchsafe it, as they say, by reason of their habitual dissoluteness. Eupolis also mentioneth in his Comedy entituled Maricas, that the meanest of them had Seals of the value of ten Minæ. Their Rings also were graven to admiration.

Chap. XXXI.

Of several kinds of Greek Wines.

I will reckon to you the names of Greek Wines much esteemed by the Ancients. One sort they call'd Pramnian, which was sacred to Ceres ;<sup>19</sup> another Chian, from the Island ; another Thasian and Lesbian : besides these, there was one sort called Glycys, Sweet, the Name agreeing with the Tast ;<sup>20</sup> another Cretan, and at Syracuse a sort named Polian, from a King of the Country. They drunk also Coan Wine, and so called it, as also Rhodian, from the place.

Are not these Demonstrations of the Greek Luxury? They mix'd Perfumes with their Wine, and so drank it by a forced Composition, which Wine was called Myrrhinites. Philippides the Comick Poet mentions it.

Chap. XXXII.

Of the Vest and Shoes of Pythagoras, Empedocles, Hippias, and Gorgias.

Pythagoras the Samian wore a white Vest, and a golden Crown and Drawers.<sup>21</sup> Empedocles the Agrigentine used a Sea-green Vest,<sup>22</sup> and Shoes of Brass.<sup>23</sup> Hippias and Gorgias, as is reported, went abroad in Purple Vests.

Chap. XXXIII.

That the Romans would not allow the Treachery of Pyrrhus his Physician.

They say that Nicias, Physician to Pyrrhus, writ privately to the Roman Senate, and demanded a summe of Money for which he would undertake to poison Pyrrhus ; but they accepted not his offer (for the Romans know how to overcome by Valour, not by Art and Treachery to circumvent their Enemies,) but discovered the Design of Nicias to Pyrrhus.

Chap. XXXIV.

Of the Loves of Pausanias, and of Apelles.

Many Affections among the Ancients are remembred, these not the least. Pausanias loved his Wife extraordinarily ; Apelles the Concubine of Alexander, by name Pancaste, by Country a Larissæan. She is said to be the first whom Alexander ever enjoyed.

Chap. XXXV.

Of the Perianders, Miltiades, Sibylls, and the Bacides.

There were two Perianders, the one a Philosopher, the other a Tyrant : Three Miltiades ; one who built Chersonesus, another the son of Cypsellus, the third a Son of Cimon : Four Sibylls ; the Erythræan, the Samian, the Ægyptian, and the Sardinian. Others adde six more, making them in all ten ; among which they reckon the Cumæan and the Jewish. There were three Bacides ; one of Hellas, another of Athens, and the third of Arcadia.<sup>24</sup>

Chap. XXVI.

Of the number of the Children of Niobe.

The Ancients seem not to agree with one another concerning the number of the Children of Niobe. Homer saith there were six Sons and as many Daughters ; Lasus twice seven ; Hesiod nineteen, if those verses are Hesiod's, and not rather, as many others, falsly ascribed to him. Alcman reckons them ten, Mimnermus twenty, and Pindar as many.

Chap. XXXVII.

Of the want of Victual to which Alexander was reduced ; and that some Towns were taken by Smoke.

Alexander in pursuit of Bessus was reduced to extreme want of Victual, insomuch that they were forc'd to feed on their Camels, and other Beasts of Carriage ; and, being destitute of Wood, did eat the flesh raw. But much Silphium growing there,<sup>25</sup> it did much avail them towards the digesting their Diet.

In Bactriana the Souldiers took several Towns, conjecturing by the Smoke that they were inhabited, taking away the Snow from their Doors.

Chap. XXXVIII.

Of the Horses, and some Customes of the Sacæ.

The Horses of the Sacæ<sup>26</sup> have this quality, that if one of them casts his Rider, he stands still till he gets up again. If any of them intends to marry a Virgin, he fights with her ; and if she gets the better, she carries him away Captive, and commands and has dominion over him. They fight for victory, not to death. The Sacæ, when they mourn, hide themselves in caves and shady places.

Chap. XXXIX.

Of the Boldeſſ of Perdiccas, and of the Lioness.

Perdiccas the Macedonian, who fought under Alexander, was so bold, that on a time he went alone into a Cave where a Lioness had whelped, and seised not on the Lioness, but brought away her Whelps : for which action he deserved to be much admired. The Lioness is believed to be the most strong and most couragious of all Creatures, not onely by Grecians, but by the Barbarians also. They say that Semiramis the Assyrian [Queen] was very proud, not if she took a Lion, or kill'd a Leopard, or the like Beasts, but if she overcame a Lioness.

Chap. XL.

Of the Provisions which followed Xerxes.

Amongst the Provisions full of magnificence and ostentation which were carried after Xerxes, was some water of the River Choaspes.<sup>27</sup> When they wanted drink in a desert place, and had nothing to allay their thirst, Proclamation was made in the Army, that if any one had some Water of Choaspes, he should give it to the King to drink. There was found one who had a little, and that putrid. Xerxes drank it, and esteemed the giver as his Benefactor ; for he should have died of thirst if this had not been found.

Chap. XLI.

Of Protogenes the Painter.

Protogenes the Painter, as is said, bestowed seven years in drawing Ialysus, at last perfected the Piece : which Apelles seeing, at first stood mute, struck with admiration of the wonerful sight ; then looking off from it, said, "Great is the work and the workman ; but the grace is not equal to the pains bestowed upon it ; which if this man could have given it, the work would have reached to Heaven."

Chap. XLII.

Of certain Men who were suckled by Beasts.

It is said that a Bitch gave suck to Cyrus, Son of Mandale<sup>28</sup> ; a Hind to Telephus, Son to Agave and Hercules ; a Mare to Pelias, Son of Neptune and Tyro ; a Bear to Paris, son of Alope and Priam<sup>29</sup> ; a Goat to Œgisthus, Son of Thyestes and Pelopia.

Chap. XLIII.

Certain persons who of obscure became very eminent.

I am informed that Darius Son of Hystapes was Quiver-bearer to Cyrus : The last Darius, who was vanquished by Alexander, was the Son of a Woman-slave ; Archelaus King of the Macedonians was son of Simicha, a Woman-slave : Menelaus Grandfather of Philip was registred among the Bastards ; his Son Amyntas was servant to Atrope, and believ'd to be a Slave : Perseus, whom Paulus the Roman conquer'd, was by Country Argive, the Son of some obscure person : Eumenes is believed to have been Son of a poor man, a Piper at Funerals : Antigonus, Son of Philip, who had but one eye, whence surnamed Cyclops, was Servant to Polysperchus and a Robber<sup>30</sup> : Themistocles, who overcame the Barbarians at Sea, and who alone understood the meaning of the Oracle of the Gods, was Son of a Thracian Woman, his Mother was called Abrotonos : Phocion, surnamed the Good, had for Father a poor Mechanick. They say that Demetrius Phalereus was a Houshold-servant belonging to the Families of Timotheus and Conon. Though Hyperbolus,<sup>31</sup> Cleophon and Demades were chief men in the Commonwealth of the Athenians, yet no man can easily say who were their Fathers. In Lacedemonia, Callicratidas, Gylippus and Lysander were called Mothaces, a name proper to the Servants of rich men, whom they sent along with their Sons to the places of exercise to be educated with them. Lycurgus, who instituted this, granted, that such of them as continued in the discipline of the Young men should be free of the Lacedemonian Commonwealth. The Father of Epaminondas was an obscure person. Cleon Tyrant of the Sicyonians was a Pirate.

Chap. XLIV.

Of those who lived a long time in the Quarries of Sicily.

The Quarries of Sicily were near the surface of the ground,<sup>32</sup> in length a Furlong, in breadth two Acres ; there were in them some men who lived so long there, as to be Married and have children, and some of their children never saw the City, so that when they came to Syracuse, and beheld Horses in Chariots, they ran away crying out, being much affrighted. The fairest of those Caves did bear the name of Philoxenus the Poet, in which they say he dwelt when he composed his Cyclops, the best of his Poems, not valuing the punishment imposed upon him by Dionysius, but in that calamity he exercised Poetry.<sup>33</sup>

Chap. XLV.

Of Midas, Plato, and Pindar, their infancy.

The Phrygian Stories say thus ; Whilest Midas the Phrygian, yet an infant, lay asleep, Ants crept into his mouth, and with much industry and pain brought thither some Corn. These<sup>34</sup> wrought a Honey-comb in the mouth of Plato. Likewise Pindar being exposed from his Father's house, Bees became his Nurses, and gave him Honey instead of Milk.

Chap. XLVI.

Of a Sign which portended that Dionysius should be King.

They say that Dionysius, Son of Hermocrates, crossing a River on Horse-back, his Horse stuck in the Mire ; he leaped, and gained the Bank, going away, and giving his Horse for lost. But the Horse following, and Neighing after him, he went back, and as he was laying hold of his Main to get up, a Swarm of Bees settled on his hand. To Dionysius consulting what this portended, the \*\* GaletÃ answered, that this signified Monarchy.

Chap. XLVII.

Of Aristomache Wife of Dio.

Dionysius banished Dio out of Sicily, but his Wife Aristomache and his Son by her he kept in custody : Afterwards he gave the Woman in Marriage against her will to Polycrates one of his Guard, in whom he most confided. He was by birth a Syracusian. When Dio took Syracuse, and Dionysius fled to the Locrians, Arete Sister of Dio saluted him ; but Aristomache followed aloof off through shame being veiled, and not daring to salute him as her Husband, because by constraint she had not kept the Matrimonial contract : but after Arete had pleaded for her, and declare the violence used to her by Dionysius, Dio received his Wife and his Son, and sent them to his own House.<sup>35</sup>

Chap. XLVIII.

Of Homer's Poems.

The Indians sing the Verses of Homer translated into their own Language ; and not onely they, but the Persian Kings also, if we may believe those who relate it.

Chap. XLIX.

That Phocion forgave Injuries.

Phocion, Son of Phocus, who had been often General, was condemned to die ; and being in Prison ready to drink Hemlock, when the Executioner gave him the Cup, his Kinsmen asked him if he would say any thing to his Son. He answered, "I charge him that he bear no ill will to the Athenians for this Cup which I now drink." He who does not extol and admire the man, is, in my judgement, of little understanding.

Chap. L.

Of the Lacedmonians not addicting themselves to Learning.

The Lacedemonians were ignorant of Learning, they studied onely Exercise and Arms ; if at any time they needed the help of Learning, either in Sickness or Madness, or some other publick Calamity, they sent for Foreigners, as Physicians ; according to the Oracle of Apollo,<sup>36</sup> they sent for Terpander, and Thales, and TyrtÃus, NymphÃus the Sidoniate, and Alcman, for he was a Player on the Flute. Thucydides implies that they were nothing addicted to Learning, in that which he delivers concerning Brasidas, for he saith that he was no good Orator, as being a Lacedemonian ; as if he had said, he was wholly illiterate.

Chap. LI.

Of the Pride of Menecrates, and how Philip derided him.

Menecrates the Physician grew so extremely proud, that he called himself Jupiter. On a time he sent a Letter to Philip King of the Macedonians on this manner ; "To Philip, Menecrates Jupiter well to doe"<sup>37</sup> : Philip writ back, "Philip to Menecrates, Health ; I advise you to betake your self to the places about Anticyra" : hereby implying that the man was mad.<sup>38</sup>

On a time Philip made a magnificent Feast, and invited him to it, and commanded a Bed to be prepared apart for him alone ; and when he was laid down, a Censer was brought before him, and they burnt Incense to him. The rest feasted highly, and the Entertainment was magnificent. Menecrates held out a while, and rejoiced in the honour : but soon after hunger came upon him, and convinced him that he was a man, and foolish. He arose and went away, saying he was affronted ; Philip having most ingeniously discovered his folly.

Chap. LII.

To what kind of persons Isocrates compared Athens.

Isocrates the Orator said of Athens, that it resembled Curtezans : All that were taken with their beauty desired to enjoy them, but none would so much undervalue himself as to marry them. So Athens was pleasant to travel to, and excelled all the rest of Greece, but not secure to live in. He reflected on the many Sychophants there, and the danger from those who affected popularity.

Chap. LIII.

Of several occasions of great Wars.

I am not ignorant that the greatest Wars have sprung from very slight occasions. They say that the Persian [War] began upon the falling out of MÃ|ander the Samian<sup>39</sup> with the Athenians ; The Peloponnesian War from a Tablet [or Picture] of the Megareans ;<sup>40</sup> The War which was called Sacred, for the exacting the Mulcts adjudged by the Amphictyones ;<sup>41</sup> The War at ChÃ|ronea from the dispute between Philip and the Athenians, they not willing to accept of the place by way of Gift [but of Restitution].<sup>42</sup>

Chap. LIV.

How Aristotle endeavoured to appease Alexander's Anger.

Aristotle willing to appease Alexander's Anger, and to quiet him being much incensed, wrote thus to him ; "Rage and Anger is not towards Equals, but towards Superiours ; but to you no man is Equal."

Aristotle advising Alexander in such things as were fit to be done, did benefit many persons ; by this means he re-edified his own City, which had been razed by Philip.



Chap. LV.

Of those who among the Libyans were slain by Elephants, either in Hunting or in War.

Those who were slain by Elephants either in Hunting or in War, the Libyans bury honourably, and sing certain Hymns. The subject of the Hymns is this, That they were brave persons that durst oppose such a Beast : adding, That an honourable death was a Monument to the buried.

Chap. LVI.

What Diogenes said of the Megareans.

Diogenes the Sinopean said many things in the reproof of the ignorance and want of discipline of the Megareans, and would rather chuse to be a Ram belonging to a Megarean, then his Son. He implied that the Megareans had great care of their Flocks, but none of their Children.

Chap. LVII.

Of the Prodigies which appeared to the Thebans, when Alexander brought his Forces against their City.

When Alexander Son of Philip brought his Forces against Thebes, the Gods sent them many Signs and Prodigies, fore-shewing misfortunes greater then ever had happened ; (but they, thinking that Alexander died in Illyria, gave out many reproachful speeches against him.) For the Lake in Onchestus made a dreadful and continual noise, like the bellowing of a Bull. The Fountain which floweth by Ismenus and the Walls thereof, named Dirce, which ever until that time had run with clear and sweet Water, was then unexpectedly full of blood. The Thebans believed that the Gods threatened the Macedonians. In the Temple of Ceres, within the City, a Spider made her Web over the face of the Image, working there as she useth to doe. The Image of Minerva, surnamed Alalcomeneis, was burnt of it self, no fire being put to it : and divers other things.

Chap. LVIII.

Of Dioxippus.

Dioxippus the Athenian, an Olympick Victor in Wrastling, was brought [\*\*\* in a Chariot] in Athens, according to the custome of Wrastlers. The multitude flocked together, and crowded to behold him. Amongst these a Woman of extraordinary beauty came to see the Shew. Dioxippus beholding her, was immediately overcome with her beauty, and looked fixedly upon her, and turned his head back, often changing colour, whereby he was plainly detected by the People to be taken extraordinarily with the Woman. But Diogenes the Sinopean did chiefly reprehend his passion thus ; A Gold æ Tablet of Corinthian work being set to sale, "Behold, said he, your great Wrastler with his neck writhed about by a Girl."

Chap. LIX.

Of Truth and Beneficence.

Pythagoras said that these two most excellent things are given by the Gods to Men ; To speak Truth, and to doe Good [to others :] He added, that each of these resembled the actions of the Gods.

Chap. LX.

Of Dionysius and Philip.

On a time Dionysius the Second and Philip Son of Amyntas conversed together. Besides many other discourses which (as is probable) happened between them, was this ; Philip asked Dionysius how it came to pass, that having so great a Kingdome left him by his Father, he did not keep it. He answered not improperly, "My Father indeed left me all the rest ; but the Fortune by which he obtained and kept them, he did not leave me."

Chap. LXI.

Of honour given to the Wind Boreas.

Dionysius set out a Fleet against the Thuriens, consisting of three hundred Ships full of armed Men : But, Boreas blowing contrary, broke the Vessels, and destroyed all his Sea-Forces. Hereupon the Thuriens sacrificed to Boreas, and by a publick Decree made the Wind free of their City, and allotted him an House and Estate, and every year performed sacred Rites to him. Therefore not the Athenians onely declared him their Patron, but the Thuriens also registred him their Benefactour. Pausanias saith that the Megalopolites did so likewise.<sup>43</sup>

Chap. LXII.

A Persian Law concerning those who give the King Advice.

This was also a Persian Law ; If any one would give advice to the King in difficult and ambiguous Affairs, he stood upon a golden Brick ; and if it was conceived that his advice was good, he took the Brick in reward of his counsel, but was scourged for contradicting the King. To a free person, in my judgement, the reward did not countervalue the dishonour.

Chap. LXIII.

Of Archidice a Curtezan.

One fell in love with Archidice a Curtezan at Naucratis ; but she was proud and covetous, and demanded a great price ; which having received, she complied a little with the giver, and then cast him off. The young man who loved her, yet could not obtain her, because he was not very rich, dreamed that he embraced her, and was immediately quit of his affection.

Chap. LXIV.

Of Alexander dead.

Alexander, Son of Philip and Olympia, ending his daies at Babylon, lay there dead, who had said that he was the Son of Jupiter. And whilst they who were about him contested for the Kingdome, he remained without Burial, which the poorest persons enjoy, common Nature requiring that the dead should be interred ; but he was left thirty daies unburied, until Aristander the Telmiſſian, either through Divine instinct, or some other motive, came into the midst of the Macedonians, and said to them, "That Alexander was the most fortunate King of all Ages, both living and dead ; and that the Gods had told him, that the Land which should receive the Body in which his Soul first dwelt, should be absolutely happy and unvanquishable for ever." Hearing this, there arose a great emulation amongst them, every one desiring to send this Carriage to his own Countrey, that he might have this Rarity the Pledge of a firm undeclinable Kingdome. But Ptolemee, if we may credit Report,   stole away the Body, and with all speed conveyed it to the City of Alexander in Œgypt. The rest of the Macedonians were quiet, onely Perdiccas pursued him ; not so much moved by love of Alexander, or pious care of the dead Body, as enflamed by the predictions of Aristander. As soon as he overtook Ptolemee there was a very sharp Fight about the dead Body, in a manner akin to that which happened concerning the Image [of Hellen] in Troy, celebrated by Homer,<sup>44</sup> who saith that Apollo in defence of Œneas engaged amidst the Heroes ; for Ptolemee having made an Image like to Alexander clothed it with the Royal Robe, and with noble Funeral Ornaments, then placing it in one of the Persian Chariots, adorned the Bier magnificently with Silver, Gold, and Ivory ; but the true Body of Alexander he sent meanly ordered by obscure and private waies. Perdiccas seizing the Image of the dead man, and the richly-adorned Chariot, gave over the pursuit, thinking he had gained the prize. But too late he found that he was couzened, for he had not got that at which he aimed.<sup>45</sup>

The End.

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## Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. This Aspasia is different from the very famous mistress of Pericles. According to Plutarch, Pericles XXIV.7, the Phocaeen Aspasia was originally named Milto; Cyrus renamed her after the more famous courtesan. Aelian (below) implies that Milto was a nick-name.
2. Milto = vermillion. Perhaps toned down a bit, since a vermillion person would hardly be very attractive.
3. "Fair ankled", as the online translation has it. Homer uses it several times: e.g., Iliad IX, 557 and again 560; XIV, 319; Odyssey, V.333, XI.603. She had pretty feet.

4. Though not for long; in the event, she was one of the sources of the struggles between Darius and Artaxerxes. She wound up being made a priestess of Artemis; see Plutarch Life of Artaxerxes.
5. The same point is made again in Book XIV, chap. 37.
6. I do not know why Stanley put this ellipsis here; nothing is missing. Perhaps he meant to translate Axine (= "axe" or "battle-axe"). Like many of the chapters in this book, this chapter is repeated in Book XIV, where Stanley does translate the word (putting the translation in square brackets).
7. In addition to the regular pantheon, the Romans personified various virtues (Virtus, Amicitia, etc.) and aspects of daily life (Cardea, Runcina, Numeria, etc.), and misfortunes (Fever, Malaria, and so on). Cicero criticizes the "worship" of these maleficent beings, though perhaps "propitiation" would be a better word for the practice. Pliny, Book II, mentions (and ridicules) the Temple of Fever on the Palatine Hill.
8. The city  $\hat{\text{f}}\hat{\text{f}}^{-}\hat{\text{f}}^3\hat{\text{p}}\hat{\text{f}}^1\hat{\text{f}};\hat{\text{f}}^{\frac{1}{2}};$   $\hat{\text{f}}\hat{\text{f}}^1\hat{\text{f}}^3\hat{\text{f}}^{\circ}$  = "silence".
9. Homer, Iliad XVIII.56.
10. The brackets contain Stanley's addition or gloss.
11. In Phaedrus.
12. Ovid, Metamorphoses VI.
13. Milo is also mentioned in Book II, Chap. 24.
14. Plato, Letters II, 311b: Prometheus is the counsellor.
- \* A great Wine-measure.
15. Lanica ( $\hat{\text{f}}\hat{\text{f}}^1\hat{\text{f}}^{\frac{1}{2}}\hat{\text{f}}^{-}\hat{\text{f}}^{\circ}\hat{\text{f}}^1$ ) or Hellanice was Alexander's nurse. There is a more extended list of drinkers in Book II, Chap. 41.
16. Homer, Iliad XVII 255 and XVIII 179, both of Patroclus. In the first passage it is implicit and in the latter passage it is quite clear that this is not a common event.
17. From a plague that was ravaging the city.
18. That is, their strigils.
19. Though it would seem logical that Pramnian wine should come from Pramnos, a hill on the island presently called Icaria, where wine is still grown, ancient writers gave it various sources. Pliny, XIV.54, says it was grown in Smyrna near the temple of Cybele (which does not necessarily mean that it was not sacred to Ceres, but strongly implies otherwise). Perhaps it was something like champagne or sauternes: properly coming from only one region, but in name at least grown widely.

20. Contrary to received opinion, ancient Greek wines were not normally sweet. See the article on wine in Smith's Dictionary for a discussion of ἡ ἀρχαία ἡ ἡμέτερη, ἡ ἰσχυρὴ ἡ ἰσχυρὴ,.

21. ἡ ἰσχυρὴ ἡ ἡμέτερη ἡ ἰσχυρὴ ἡ ἰσχυρὴ, a kind of trousers worn by Persians. (Only the crown was golden, not the drawers.)

22. Sea-green: ἡ ἀρχαία ἡ ἡμέτερη ἡ ἰσχυρὴ ἡ ἰσχυρὴ, "made by the sea", always meaning purple, a dye that came from sea creatures.

23. One of which he supposedly left at the edge of the crater when he leapt into Mount Etna. According to some versions of the story, the sandal was blown back out as Empedocles fell in. Strabo, VI.2.8.5, expresses doubt about the story, reasoning that Empedocles probably could not have got close enough to leap in and that the shoe would not have survived the heat.

24. The number of Sibyls varies from list to list. Bacis was, according to Pausanias, a Boeotian "possessed by nymphs" (see 10.12). Stanley's "Hellas" is supported by the manuscripts' ἡ ἀρχαία ἡ ἡμέτερη ἡ ἰσχυρὴ ἡ ἰσχυρὴ, but should be emended to ἡ ἀρχαία ἡ ἡμέτερη ἡ ἰσχυρὴ ἡ ἰσχυρὴ, of Eleon in Boeotia. For more on Sibyls and Bacides, see, e.g., Smith's Dictionary x.v.Divinatio. It is possible that the Miltiades who built Chersonesus is the same as the son of Cypsellus.

25. This probably was not true silphium, but one of the numerous species of Ferula that are native to the Middle East. I find it difficult to believe that anything would make raw camel edible (or safe to eat).

26. A Scythian nation.

27. See Herodotus, I.188, and following him Athenaeus, II, who say that "the king" of Persia would drink no water except from the Choaspes. "The king" presumably means any king rather than a particular individual king.

28. Mandale: thus the manuscripts and editions. Herodotus I.117 (and Diodorus and Xenophon) give her name as Mandane.

29. a Mare ... Priam: this is a mistranslation; read, rather, a Mare to Pelias, Son of Neptune and Tyro, and also to the son of Alope; a Bear to Paris, son of Priam. Alope's son by Poseidon (her grandfather) was Hippothoon; Alope's father buried her alive (and then Poseidon turned her into a spring); thus the necessity for the mare to suckle Hippothoon. Paris, whose mother was of course Hecuba, was abandoned on Mt. Ida because of a prophecy that he would destroy Troy, hence the bear.

30. Read, rather, "Antigonus, son of Philip ... was a manual laborer; Polysperchus was a thief". Both Antigonus and Polysperchon were officers in Alexander's armies.

31. Hyperbolus is most famous for having been the last Athenian to suffer ostracism; because Hyperbolus was so base, says Plutarch, Life of Nicias, a punishment which had formerly been a sort of honor became dishonorable and was never again used.

32. Stanley reads ἀνὰ τὴν ἐπιπόλεον, as an adverb "on the surface", "on the top". Read rather "were in Epipole". ἀνὰ τὴν ἐπιπόλεον is a rising plateau (whence the name) in and near Syracuse which constituted a large part of the city and parts of which served as a quarry. See The Rulers of the South, pp. 147-151 for a description and pictures.

33. Dionysius imprisoned Philoxenus in the quarry after the poet insulted him about his poetry; see, e.g., Plutarch Fortunes of Alexander, II. (Note that Philoxenus got the prettiest cave, so the punishment was not apparently very stringent.) But Phanais in Athenaeus Book I says that Dionysius punished Philoxenus for attempting to seduce Dionysius's mistress Galatea. Philoxenus also appears in his guise of glutton in Book X, Chap. 9.

34. Not, of course, "these" [ants], but bees. The same story is told in more detail in Book X Chap. 21.

\*\* Sicilian sooth-sayers.

35. Cornelius Nepos, Life of Dion, says that Arete was Dion's wife and Aristomache his sister. Plutarch, Life of Dion (who also says that Arete was Dion's wife, and that Aristomache, Dion's sister, married Dionysius) says that the name of the forced second husband was Timocrates.

36. This phrase may belong with the previous list of reasons to send for foreigners: "In sickness, or in madness, or other public calamity, or when directed to by the Oracle of Apollo, they sent for foreigners as physicians...". "Physicians" widely considered: people who can help solve the problem in some way. Of those in the list that follows, only Thales was a physician properly speaking; the others were poets or musicians. Some believe that Tyrtaeus was in fact a Lacedemonian.

37. Menecrates of Syracuse had a cure for epilepsy. The entire text of his letter to Philip is found in the seventh book of Athenaeus:

Menecrates Zeus to Philippos, greeting. You reign in Macedonia, and I am king of Medicine. You can, when you please, put men to death, who are in health; I can save those who are sick, preserve health in those who are healthy and, if they only follow my advice, make them live to old age without being attacked by disease. Therefore you are attended by Macedonian body-guards; but all who wish to live attend me; for I, Zeus, give them life.

38. Anticyra was famous for the hellebore that grew there, used in the treatment of insanity. See the note on Pseudodoxia I.5.

39. Meandrius was a servant of Polycrates, tyrant of Samos; when Oretes murdered Polycrates, Meandrius seized power until he was in turn overthrown by Darius the son of Hystaspes. Meandrius took refuge in Lacedemonia, but was thrown out of there for trying to stir up the Spartans to make war against Persia. Only Aelian then has him go to Athens. In Hist. Anim. XI.27, Aelian attributes the war to Darius's wife Atossa, who wanted Attic and Ionian slaves.

40. Not exactly a Tablet [and not a Picture], but a decree or law or dispatch. The  $\tau\acute{\alpha}\beta\lambda\eta\tau\eta$  (diminutive of  $\tau\acute{\alpha}\beta\lambda\eta$ ) was the tablet on which the decree was written (it could also be a small board on which to paint). By this decree Megareans were forbidden to enter the land or the ports of Attica, and all commerce with them was forbidden to Athenians. Aristophanes (who is to be taken with a large grain of salt) implies that Pericles refused to suppress this decree because war would cover up his financial misdoings, or at least prevent the Athenians from having the opportunity to investigate them.

41. See Pausanias, X.2-3.

42. Philip regained and restored to the Athenians the island of Halonesus, which had been occupied by pirates. He restored it to them as a gift; whereupon someone (the speech is often ascribed to Demosthenes, but was probably by Hegesippus) convinced the Athenians that they were being insulted.

\*\*\* Plutarch de curiosit.

â€ Representing the Triumph. [Most translations make this a mirror. It is in any case a bizarre and incomprehensible intrusion into the story. Plutarch leaves it out and has Diogenes simply point out to the crowd how the beauty has Dioxippus twisting his neck â€ she has done what his wrestling opponents could not do. I don't have a critical edition of the work in front of me; somewhere between the early 19th century and the present, the Greek editions have lost the parenthetical phrase.]

43. Pausanias VIII.36.6

â€ â€ So Freinsh. [That is, following the emendation of Freinshemius, who reads  $\kappa\epsilon\lambda\epsilon\iota\tau\epsilon$  "he stole" for  $\kappa\epsilon\lambda\epsilon\iota\tau\epsilon$  "he hid" the body.]

44. Homer, Iliad V.449. Not an image of Helen, but an image of Aeneas. Stanley is nodding here.

45. According to Strabo, XVII.1.8.7, Perdiccas was subsequently killed by his own mutinous soldiers.

The Thirteenth Book.

CHAP. I.

Of Atalanta.

The Arcadian relation concerning Atalanta Daughter of Jasion<sup>1</sup> is this ; Her Father exposed her as soon as born, for he said he had not need of Daughters but Sons. But he to whom she was given to be exposed did not kill her, but going into the Mountain Parthenius laid her down by a Spring, where there was a Rock with a Cave, over which there was a place

full of Oaks ; thus the Infant was destined to death, but not deserted by Fortune : For soon after a she-Bear robbed by Huntsmen of her Whelps, her Udder swoln and opprest with fulness of Milk, came by a certain divine providence, taking delight in the Child gave it suck ; whereby at once the Beast eased her own pain, and nourished the Infant : and came again, being opprest with Milk ; and being no longer Mother of her own, became Nurse to one that nothing belonged to her. The same Huntsmen who before had taken her Whelps watch'd her, and searching every part of the Thicket, when the Bear according to her custome was gone to the Pastures to get food, stole away Atalanta, not yet so called (for they gave her that name afterwards) and she was bred up amongst them with wild food : And by degrees her stature encreased with her years, and she affected Virginity, and shunned the conversation of men, and delighted in the desert, making choice of the highest of the Arcadian Mountains, where there was a Valley well furnished with water and tall Oaks, as also fresh gales and a thick wood. Why should it seem tedious to hear the description of Atalanta's Cave, more then that of Calypso in Homer?2 In the hollow of the cliff there was a Cave very deep fortified at the entrance with a great precipice ; along it crept Ivy, and twined about the young Trees, upon which it climbed. Saffron also grew about the place in a young thick Grove,3 with which also sprung up the Hyacinths, and many other flowers of various colours, which not onely feasted the eye, but the odours which they exhaled round about into the air, did afford a banquet also to the smell. Likewise there were many Laurels, which being ever verdant were very delightful to the sight ; Vines also growing thick and full of Bunches before the Cave, attested the industry of Atalanta, springs ever running clear and cool to the touch and tast flowed there abundantly. These contributed much benefit to the Trees we speak of, watering them and enlivening them continually. In fine, the place was full of beauty and majesty, such as argued the prudence of the Virgin.

The skins of Beasts were Atalanta's bed, their flesh her food, her drink water. She wore a careless Vest, such as Diana not disdained. For she said that she imitated her as well in this as in determining to live alwaies a Virgin. She was exceeding swift of foot, so that not any Beast could run away from her, nor any man that layed wait for her, was able (if she would run away) to overtake her. She was beloved, not onely of all those who saw her, but also of those who heard the report of her. If therefore it be not tedious we will describe her person. But tedious it cannot be, since hereby we may arrive at some degree of skill in Rhetorick. Whilest she was yet a child, she exceeded in stature those who were Women grown ; for Beauty she went beyond all other of the Peloponnesian Virgins of that time. Her look was masculine and fierce, occasioned partly by eating the flesh of wild Beasts, (for she was very couragious) partly by her exercise on the Mountains. She had nothing of an effeminate loose disposition, neither did she come out of the Thalamus4 [where Virgins are educated] nor was one of those who are brought up by Mothers or Nurses. She was not corpulent ; for by Hunting and other Exercise she preserved herself in a good Constitution. Her Hair was Yellow, not by any Womanish Art or Die, but by Nature. Her Face was of a ruddy Complexion, somewhat tanned by the Sun. What Flower is so beautiful as the countenance of a modest Virgin? She had two admirable properties, an irresistibile Beauty, and an awfulness. No timid person could fall in love with her, for such durst not look upon her, so much did her splendour dazle the beholders.5 That which



caused her to be admired, besides other things, was her reservedness. For she exposed not her self to view, unless accidentally in following the chase, or defending herself from some man ; in which action she broke forth like lightning, then immediately hid herself in the thickest of the wood. On a time it happened that two bold young-men of the neighbouring Country, Centaurs, Hyleus and Rhecus, in love with her, came in a frolick to her. They had no players on the Flute in this frolick, nor such things as the young men use in Cities upon the like occasion, but took with them lighted Torches, the sight whereof might have frighted a multitude, much more a lone Maiden. Then breaking boughs from the Pine trees, they twined them about them, and made themselves Garlands of them, and with continual clashing of Weapons as they went along the Mountains, set fire on the Trees in their way to her, presenting her with injuries instead of Nuptial Gifts. She was aware of their Plot, for she beheld the fire from her Cave, and knowing who those revellers were, was nothing terrified with the sight : but drawing her Bow, and letting fly an Arrow, chanced to kill the first, who falling down, the other assaulted her, not in mirth, but as an Enemy to revenge his friend and satisfie his passion. But he met with another vindictive Arrow from her hand. Thus much of Atalanta Daughter of Jasion.

#### Chap. II.

How Macareus was punished for Cruelty.

A MitylenÃ|an, by name Macareus, Priest of Bacchus, was of a mild and good look, but the most impious of all men. A stranger coming to him, & giving him a great summe of money to lay up, in the inner part of the Temple ; Macareus digging a hole, hid the Gold in the ground. Afterwards the stranger returning, demanded his Money ; he leading him in as if he meant to restore it murdered him, digging up the Gold buried the man in the place, thinking that what he did was hid as well from God as from men ; but it proved otherwise, for not long after, within a few daies came the triennial solemnity. Whilest he was busied in the celebrating the Rites of Bacchus in much state, his two Sons that were left at home, imitating their Father's sacrificing, went to the Altar, where the brands were yet burning. The younger held out his neck, the elder finding a knife left there by accident, slew his brother as a Victim. They of the family seeing this cried out. The Mother hearing the cry, rushed forth, and seeing one of her Sons slain, the other standing by with a bloody Sword, snatched a brand from the Altar, and kill'd her surviving Son. The news was brought to Macareus, who giving over sacrifice, with all speed and eagerness ran to his own house, and with the Thyrsus which he had in his hand, kill'd his Wife. This wickedness was publicly known : Macareus was taken, and being tortured, confessed what he had perpetrated in the Temple. In the midst of these tortures he gave up the Ghost. But the other who was murdered unjustly, had publick honour, and was interred by the appointment of God. Thus Macareus suffered due revenge, as the Poet saith,<sup>6</sup> with his own head, and his Wives, and his Childrens.<sup>7</sup>

#### Chap. III.

Of the Monument of Belus, and the unfortunate sign which happened to Xerxes there.

Xerxes Son of Darius, breaking up the Monument of ancient Belus, found an Urn of glass in which his dead body lay in Oil ; but the Urn was not full, it wanted a hand-breadth of the top : Next the Urn there was a little Pillar, on which it was written, "That whosoever should open the Sepulchre, and not fill up the Urn, should have ill fortune." Which Xerxes reading, grew afraid, and commanded that they should pour Oil into it with all speed ; notwithstanding, it was not filled : Then he commanded to pour into it the second time, but neither did it increase at all thereby ; so that at last failing of success, he gave over ; and shutting up the Monument departed very sad. Nor did the event foretold by the Pillar deceive him ; for he had an Army of fifty Myriads against Greece, where he received a great defeat, and returning home, died miserably, being murdered in his bed by his own Son, in the night time.<sup>8</sup>

Chap. IV.

Of Euripides drunk at a Feast.

King Archelaus made a great entertainment for his friends. And when they fell to drink, Euripides took off unmixt Wine so freely, that by degrees he became drunk. Then embracing Agathon the Tragick Poet, who lay on the couch next him, he kissed him, who was at that time forty years of age. Archelaus asking him whether he seemed amiable at those years, "Yes, said he, of the beautiful not the Spring onely, but even the Autumn also is fair."<sup>9</sup>

Chap. V.

Of Laius.

They say that Laius fell in love with Chrysippus Son of Pelops. <sup>\*\*10</sup>

Chap. VI.

The properties of Arcadian, Thatian, and Achæan Wines.

At Heræa in Arcadia, I am informed there are Vines from which is made Wine, which bereaveth men of the use of reason, and maketh the Arcadians mad, but causeth fruitfulness in the Women.

It is said that in Thasus there are two sorts of Wines ; one being drunk procureth sleep, profound, and consequently sweet ; the other is an enemy to life, and causeth wakefulness and disturbance.

In Achæa about Ceraunia there is a kind of Wine, which causeth Women to miscarry.

Chap. VII.

Of the taking of Thebes by Alexander, and of Pindar.

When Alexander took Thebes, he sold all the Free-men except the Priests. And those who had formerly entertained his Father as their Guest, he set

at liberty (for Philip, when a child lived there in Hostage) and such as were a-kin to them.<sup>11</sup> He also respected those who were descended from Pindar, and permitted his house onely to stand. He slew of the Thebans ninety thousand, the Captives were thirty thousand.<sup>12</sup>

Chap. VIII.

Of Lysander.

They say that Lysander the Lacedemonian living in Ionia, and rejecting the Laws of Lycurgus as burthensome, led a luxurious life.

Chap. IX.

Of Lamia.

Lamia the Attick Curtezan said, "The Lions of Greece coming to Ephesus become Foxes."<sup>13</sup>

Chap. X.

Of Dionysius marrying two Wives in one Day.

In one Day Dionysius married two Wives, Doris the Locrian, and Arist<sup>14</sup> Daughter of Hipparinus, Sister of Dio, and bedded them by turns : One accompanied him in the Army, the other entertained him when he came home.

Chap. XI.

Of the conquest over the Persians, and of Isocrates.

It was related to me that Isocrates the Oratour was occasion of the conquest of the Persians, whom the Macedonians subdued.<sup>15</sup> For the fame of the Panegyrick Oration which Isocrates made to the Grecians, coming to Macedonia, first excited Philip against Asia, and he dying, it also instigated Alexander his Son and heir to prosecute the design of his Father.<sup>16</sup>

Chap. XII.

How Meton freed himself from an expedition ; and of the madne<sup>17</sup> of Ulysses.

Meton the Astronomer, when the Athenian Souldiers were upon an expedition against Sicily, was registred amongst them in the Catalogue. But clearly foreseeing the future disasters, he through fear shunned the Voyage, endeavouring to be quit of the expedition. But when that nothing availed, he counterfeited madness, and amongst other things, to procure a belief of his infirmity, fired his own house which was next the P<sup>18</sup>cile. Hereupon the Archons dismissed him, and in my opinion, Meton much better counterfeited madness then Ulysses the Ithacian ; for Palamedes discovered him,<sup>17</sup> but none of the Athenians Meton.

Chap. XIII.

Of the Munificence of Ptolemee.

They say that Ptolemee Son of Lagus took great delight in making his friends rich ; for he said, "â€™Tis better to enrich others, then be rich our selves."

Chap. XIV.

Of the Verses and Poetry of Homer.

The Ancients sung the Verses of Homer, divided into several parts, to which they gave particular names ; as the Fight at the Ships, and the Dolonia, and the Victory of Agamemnon, and the Catalogue of the Ships. Moreover the Patroclea, and the Lytra, [or redemption of Hector's Body] and the Games instituted for Patroclus, and the breach of Vows. Thus much of the Iliads. As concerning the other, [the Odysseis] the actions at Pytas, and the actions at Lacedemon, and the Cave of Calypso, and the Boat, the Discourses of Alcinous, the Cyclopias, the Necuia<sup>18</sup> and the washings of Circe, the death of the Woers, the actions in the Field, and concerning Laertes.

But long after Lycurgus the Lacedemonian brought all Homer's Poetry first into Greece from Ionia whether he travelled. Last of all Pisistratus compiling them, formed the Iliads and Odysseis.<sup>19</sup>

Chap. XV.

Of some persons extraordinary foolish.

The Comick Poets say that one Polydorus, had a very gross understanding, and a skin scarce penetrable : also that there was another by name Cylcian, who, through excessive folly endeavoured to number the Waves. There is a report that there was one Sannyrion like these, who sought Ladder-rounds in a glass.<sup>20</sup> They say also that Corâbus and Meltitides were very blockish.

Chap. XVI.

Of the Apolloniats and of their Country, and of Epidamnum.

The Apolloniats inhabit a City next Epidamnum in the Ionian Gulf : In the places next them, there is a vein of Brimstone, which springeth out of the ground as fountains cast up water. Not farre off there is shewed a continual fire. The Hill which burneth is but little, reacheth not farre, and hath but a small circumference, but smelleth of Sulphur and Alum. About it there are many Trees green and flourishing, nothing injured by the neighbouring fire, either as to the shooting out young ones, or to their own growth. The fire burns night and day, and never intermitted, as the Apolloniats affirm, until the War which they waged with the Illyrians.<sup>21</sup>

The Apolloniats according to the Lacedemonian Law prohibited foreigners. But the Epidamnians allowed any one that would to come and live amongst them.<sup>22</sup>

Chap. XVII.

A Proverb, and of Phrynichus.

Phrynichus feareth a swarm of Wasps like a Cock. It is proverbially said of persons that are worsted ; for Phrynichus the Tragick Poet acting the taking of Miletus, the Athenians weeping made him quit the Stage, afraid and daunted.<sup>23</sup>

Chap. XVIII.

Of Dionysius.

Dionysius Tyrant of Sicily, affected and commended Tragedy, and made Tragedies : but he was averse from Comedy, for he loved not laughter.

Chap. XIX.

What Cleomenes said of Homer and Hesiod.

Cleomenes said Laconically according to the manner of his Country, that Homer was the Poet of the Lacedemonians, declaring how men should fight ; but Hesiod of the Slaves, declaring how men should till the ground.

Chap. XX.

Of one who died chearfully through willingneſſe to see some of the dead.

A Megalipolite of Arcadia named Cercidas, dying, said to his friends that he parted with his life willingly, for that he hoped to converse with Pythagoras of the Wise ; with Hecatæus of the Historians ; with Olympus of the Musicians ; and with Homer of the Poets, and as soon as he had said this, died.

Chap. XXI.

Of Phrygian Harmony.

If at Celene any one play on the Flute before the skin of the Phrygian [Marsga,] the skin moves, but if any tune or Hymne of Apollo, it stirs not.<sup>24</sup>

Chap. XXII.

Of the Temple and Statue of Homer.

Ptolemæus Philopator having built a Temple to Homer, erected a fair Image of him, and placed about the Image those Cities which contended for Homer. Galaton the Painter drew Homer vomiting, and the rest of the Poets gathering it up.

Chap. XXIII.

Of Lycurgus the Lacedemonian.

Lycurgus the Lacedemonian, son of Eunomus, willing to teach the Lacedemonians Justice, was not duly requited. For one of his eyes were put out by Alcander, as some think by a stone cast from an ambushment, or as others, by a blow with a stick. This is said to those who aim at one thing and receive another. Ephorus saith that he died of hunger in banishment.

Chap. XXIV.

Of some who have been harmed by Laws, which they themselves made.

Lycurgus the Oratour made a Law, that Women should not goe in Chariots at the festival solemnities call'd the Mysteries, and that she who did so should be fined at his pleasure. The first that transgressed this Law was his own Wife, who being convicted, payed the fine.

Pericles also made a Law, that none should be a free Athenian, but he whose Parents were both Athenians. Afterwards Pericles, losing his legitimate Children, had onely one natural Son left him. It is manifest that he designed one thing, and that the contrary befell him.<sup>25</sup>

Clisthenes the Athenian first brought in [the] way of banishment by Ostracism, and first felt the punishment of it.

Zaleucus, the Law-giver of the Locrians ordained, that whosoever was taken in Adultery should lose both his eyes. It fell out contrary to his expectation, for his Son being surprized in Adultery, was to suffer the punishment decreed by his Father. Hereupon, lest what was confirmed by general Votes should be violated, he suffered one of his own eyes to be put out, and one of his Sons, that the young man might not be quite blind.<sup>26</sup>

Chap. XXV.

Of Pindar in a contest worsted by Corinna.

Pindar the Poet contending at Thebes, lighting upon ignorant Auditors, was worsted by Corinna five times. \* \* \*<sup>27</sup>

Chap. XXVI.

How Diogenes in extreme indigence comforted himself.

Diogenes the Sinopean was left alone deserted by all men, not being able by reason of his indigence to entertain any man, nor would any one entertain him, all avoiding him because of his sower way of reprehension, and because he was morose in all his actions and sayings. Hereupon he became troubled, and did feed on the tops of leaves ; for this food was ready for him. But a Mouse coming thither, fed upon some crums of Bread which she found scattered there ; which Diogenes diligently observing,

smiled, and becoming more chearful and pleasant to himself said ; "This Mouse requires not the plentiful diet of the Athenians, and art thou Diogenes troubled that thou dost not feast with them?" By this means he acquired tranquillity to himself.

Chap. XXVII.

Of Socrates.

It is reported that Socrates was very temperate and continent, insomuch that when the Athenians part died, the rest were sick almost to death, Socrates alone escaped the disease. Now he whose body was so well tempered, what an excellent soul must he have!

Chap. XXVIII.

Of the Servant of Diogenes torn in pieces by Dogs.

When Diogenes left his Country, one of his Servants followed him ; who not brooking his conversation run away. Some persuading Diogenes to make enquiry after him, he said, "Is it not a shame that Manes should not need Diogenes, and that Diogenes should need Manes?" But this Servant wandering to Delphos, was torn in pieces by Dogs, paying to his Masters name [Cynick] the punishment of his running away.

Chap. XXIX.

Of Hope.

Plato said, That Hope is the Dream of men that are awake.

Chap. XXX.

Of Olympias grieving for Alexander's death, and want of burial.

Olympias, Mother of Alexander, understanding that her Son lay long unburied,, grieving and lamenting exceedingly, said, "O Son, thou wouldest have had a share in Heaven, and didst endeavour it eagerly ; now thou canst not enjoy that which is equally common to all men, earth and burial." Thus she, bewailing her own misfortune, and reproving the pride of her Son.

Chap. XXXI.

That Xenocrates was Compaignionate.

Xenocrates the Chalcedonian was not onely kind to men, but often to irrational creatures also. On a time a Sparrow, pursued by a Hawk, flew to his bosome, he took it, much pleased, and hid it till the Enemy was out of sight ; and when he thought it was out of fear and danger, opening his bosome, he let it goe, saying, that he had not betrayed a suppliant.

Chap. XXXII.

How Socrates refelled the boasting of a Curtizan.

Xenophon relates that Socrates disputed with Theodota a Curtizan, a Woman of extraordinary beauty. He also argued with Calisto, who said, "I (Ã Son of Sophronicus) excel you, for you cannot draw away any of my followers, but I can whensoever I please draw away all yours." He answered, "Very likely, for you draw them down a precipice, but i drive them to vertue, which is a steep and difficult ascent."

Chap. XXXIII.

Of the fortune of Rhodopis a Curtizan.

The Egyptians relations affirm that Rhodopis was a most beautiful Curtizan ; and that on a time as she was bathing her self, Fortune, who loveth to doe extravagant and unexpected things, gave her a reward : sutable, not to her mind, but her beauty. For whilest she was washing, and her Maids look'd to her clothes, an Eagle stooping down, snatched up one of her Shoes, and carried it away to Memphis, where Psammetichus was sitting in Judgement, and let the Shoe fall into his lap. Psammetichus wondring at the shape of the Shoe, and neatness of the work, and the action of the Bird, sent throughout Ãgypt to find out the Woman to whom the shoe belonged ; and having found her out, married her.<sup>28</sup>

Chap. XXXIV.

Of Dionysius.

Dionysius having given order that Leon should be put to death, did three times bid the Officers carry him away, and three times changed his mind. Every time that he sent for him back he kissed him, weeping, and execrating himself for that when he took the Sword to put him to death, he was overcome with fear.<sup>29</sup> At last he commanded him to be slain, saying, "Leon, you must not live."

Chap. XXXV.

What natural remedies the Hart, being not well, useth.

Naturalists affirm that the Hart, when he would purge himself, eateth the Herb Seselis : and being bitten by Phalangies he eats Crabs.<sup>30</sup>

Chap. XXXVI.

Of the death of Eurydice, Daughter of Philip.

Olympias to Eurydice, Daughter of Philip by an Illyrian Wife, sent Hemlock, a Rope and a Sword ; but she made choice of the Rope.<sup>31</sup>

Chap. XXXVII.

Of Gelo, and those who conspired against him.



Gelo Tyrant of the Syracusians, behaved himself in the Government very mildly, yet some seditious persons conspired against him, which Gelo understanding, convocated all the Syracusians, and coming amongst them armed, declared what good things he had done for them, and revealed the Conspiracy. Then putting off his Armour, he said to them all, "Behold me now in my Coat, I stand unarmed before you, and give my self up to be disposed as you will." The Syracusians admiring his Courage, delivered the Conspirators into his hands, and gave the Regal power again to him. But Gelo remitted them to the people to be punished. Hereupon the Syracusians erected his Statue in a Coat ungirt, [unarmed] in memory of his Oration to the people, and for the instruction of those should reign after him.<sup>32</sup>

Chap. XXXVIII.

Of Alcibiades.

Alcibiades admired Homer exceedingly. On a time coming to a School of Boyes, he asked for the Rhapsody of the Iliads. The Schoolmaster answering, that he had nothing of Homer, he gave him a sound boxe on the ear, and went away, shewing that he was ignorant himself, and made his Scholars such.

The same person being sent for by the Athenians out of Sicily to answer a capital inditement,<sup>33</sup> refused to appear, saying, "It is a foolish thing for a man that is accused, if he can escape, to goe to a place whence he cannot escape." One saying to him, "Will you not trust your cause to your own Country?" "No, saith he, not to my own Master<sup>34</sup> ; for I should fear lest through ignorance or mistake of the truth, he should cast in a black stone instead of a white." Hearing then that he was sentenced to death by the Citizens, "But we will shew, said he, that we are alive" : and going speedily to the Lacedemonians, he set on foot the Decelian War against the Athenians.<sup>35</sup>

He said, that it was nothing strange the Lacedemonians died fearless in War ; for so they escaped the severity of their Laws, and chearfully exchanged labours for death.

He used to say of his own actions, that he led the life of the Dioscuri, dying one day and reviving the next : for whilest he was favoured of the people, he was thought equal to the Gods, but losing their favour, he differed nothing from the dead.

Chap. XXXIX.

Of Ephialtes.

Ephialtes, a certain Commander reproching him for Poverty, said, "Why doe you not adde the other thing, That I am Just."<sup>36</sup>

Chap. XL.

Of Themistocles.

A golden Persian Chain lying by chance on the ground, Themistocles standing by, said to a servant, "Boy, why dost thou not take up this Foundling," pointing to the Chain ; "for thou art not Themistocles."

The Athenians having on a time dishonoured him, afterwards invited him to the Generalship. But he said, "I commend not those men who make use of the same Vessel for the meanest, & for the best Offices."

To Eurybiades he had said something unpleasing, who thereupon held up his staff. But he, strike so you hear ; for he knew what he was about to say was advantageous for the Commonwealth.

Chap. XLI.

Of Phocion.

They who are to die with Phocion making lamentation ; Phocion said, "Then you are not proud, Æ' Thudippus, of dying with Phocion."<sup>37</sup>

Chap. XLII.

Of Epaminondas.

Epaminondas returning from Lacedemonia, was arraigned for a capital offence, for having continued the office of BÅ"oatarch four Months longer then the Law allowed. He bad his partners<sup>38</sup> lay the blame on him, as if they had been compelled thereto against their wills. Then coming into the Court, he said that he had not any arguments better then his actions, which if they approved not, he required that they would put him to death. But withall, that they should write upon a Pillar, that Epaminondas had forced the Thebans against their wills to lay Laconia wast, what had continued five hundred years unviolated by Enemies. And to restore Messenia, which had been three hundred and thirty years possessed by the Spartans. And that he had made the Arcadians their Allies, and restored to the Greeks their liberty. The Judges reverencing him for these things, acquitted him. At his going out of the Court, a little Melitean Dogge<sup>39</sup> fawned upon him ; whereupon he said to the standers-by, "This thanks me gratefully for the good I have done it, but the Thebans, to whom I have often done good, arraigned me for my life."

Chap. XLIII.

Of Timotheus.

Timotheus General of the Athenians, is reported to have been very successful ; he said that Fortune was the cause of all these, but Timotheus of none. Hereupon the Painters, abusing him, drew him sleeping in a Tent, and over his head stood Fortune drawing Cities into a Net.

Themistocles being asked, with what in his whole life he was most pleased, answered, "To see the whole Theatre at the Olympick Games turn their eyes upon me as I pass'd into the Stadium."<sup>40</sup>

Chap. XLIV.

Of the emulation betwixt Themistocles and Aristides.

Themistocles, and Aristides Son of Lysimachus, had the same Governours, they were also brought up together, and taught by one Master, but whilst yet Boyes, they were alwaies at variance ; and this emulation continued from their childhood, to extreme old age.<sup>41</sup>

Chap. XLV.

Of the Cruelty of Dionysius.

Dionysius [the Younger] put his Mother to death by Poison. His Brother Leptines, whom in a Sea-fight he might have saved, he suffered to be slain.<sup>42</sup>

Chap. XLVI.

Of the Gratitude of a Dragon.

Patrã is a City in Achaia. A Boy there had bought a young Dragon,<sup>43</sup> and brought it up with care, and when it was grown bigger, used to talk to it as to one that understood him, and played, and slept with it. At last the Dragon growing to an extraordinary bigness, the Citizens turned it loose into the Wilderness. Afterwards the Boy being grown to a youth, returning from some Show with other youths his Companions, fell among Theeves, and crying out, behold, the Dragon came and slew them ; which stung some, slew others, but preserved him.

The End.

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Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. There were two Atalantas, this, the less famous Arcadian, and the Boeotian Atalanta of the three golden apples, daughter of Schoenus. Some suggest the two are the same, but it seems that, though the ancients did sometimes confuse the two, they were usually careful to separate them; hence the "Arcadian" and "Daughter of Iasion".
2. Homer, *Odyssey* V.55 ff.
3. This is not quite correct; in the thick meadow, thick grass (perhaps Stanley is thinking of a clearing in a grove). Aside from the fact that crocuses and hyacinths won't normally grow in a thick grove, that isn't what Aelian writes.
4. ἡ ἐνὶ τῷ οἴκῳ, among other similar meanings, an inner chamber of a house, used by the women of the house; the term sometimes means the bedroom of the lady of the house. We might write that she was not

brought up in the boudoir [or maybe kitchen], nor raised by mothers and nurses.

5. Like Jane Austen's Charles Adams, of a beauty so dazzling that "none but Eagles could look him in the face" -- Jack & Alice.
6. Homer, Iliad IV, 162, "and with a heavy price do men make atonement, even with their own heads and their wives and their children."
7. This story, where injustice is tempered only by complete improbability, sounds like a parody of one of the bloodier plays of Shakespeare.
8. The accounts of Xerxes' death vary. Some say that he was killed by his son-in-law; others by his son; others yet by one of his generals, who managed to cast the blame on Xerxes' eldest son Darius.
9. At the time, Euripides would have been in his late 70's, if it was after he moved to Pella from Athens. Compare Book II, chap. 21.
10. Stanley does not give the entire chapter, marking this by "\*\*\*". "They say that Laius, when he stole away Chrysippus, son of Pelops, was the first to introduce the practice of loving noble boys. [It's not clear whether this means that before this men used only slaves or whether this means that he is the first pederast; from what follows, probably the latter. Anyway...] Since Laius, the Thebans consider this taste one of the finest things in life." After Chrysippus's suicide, Pelops cursed Laios and the royal house of Thebes. That the curse was a notable success is an understatement.
11. Philip's "hosts" were Epaminondas and Pelopidas. Alexander destroyed Thebes in 335 B.C.
12. Read 6,000 slain and 30,000 captive. I do not know if this is a mistake of Stanley's or a reading of the texts of his day.
13. This is clearly related to the previous chapter and some translators combine the two. But it isn't uncommon in the *Varia Historia* for two adjacent stories to be related.
14. Aristoneta is the reading of old editions of Aelian (which have ἀρίστη, but Dio's sister's name was Aristomache. See also Book XII, Chap. 47 for another set of apparent mistakes.
15. Rather, the text has enslavement of the Persians, though it is easier to see how Isocrates' speech might prompt Philip to conquer Persia than to see how it might convince him to enslave Persians.
16. According to pseudo-Plutarch, *Lives of Ten Orators*, Isocrates, this panegyric took Isocrates 10 (or some say 15) years to write.
17. By placing Ulysses's son Telemachus in harm's way; Hyginus, Fab. 95.
18. Or Necyomantia, Ulysses's descent into the underworld in Book XI.

19. See Book VIII, Chap. 2.
20. That is, he looked for a ladder in an olive-oil cruet.
21. It would be closer to the spirit to say the war that the Illyrians, under their queen Teuta, waged against the Apollonians and others along the Adriatic coast. According to Polybius, Book II, her raids and piracies inspired such terror that Apollonia placed itself under Roman protection. In the end the Romans defeated Teuta.
22. Epidamnos (modern Durros) is on the Adriatic coast about 30 miles from Apollonia.
23. Some editions of Aelian, following the suggestion of Perisonius and many other editors and commentators, remove the phrase concerning the wasps from this expression, leaving only "he trembles like a cock". The circumstances would seem to indicate that the phrase should be in there, but the saying as commonly recorded does not have it. In any case, Phrynichus staged his play about Miletus only a couple of years after its destruction by the Persians; the outraged Athenians chased him from the stage and fined and publicly censured him. See Herodotus VI.xxi.2.
24. The skin of the Phrygian Marsyas, flayed alive by Apollo after losing a musical contest to the god. The tears of his brothers and sisters formed the river Marsyas.
25. This story was also told in Book VI Chap. 10.
26. This improbable result defeats both the spirit and letter of the law: why not instead get rid of it openly and outright? For another of Zaleucus's "excellent laws", see also Book II, Chap. 37. For another such story from antiquity, see Columella, R.R. I.3.11 on Gaius Licinius.
27. Stanley has left out the end of the chapter: "And for this Pindar called her the BÅ"otian sow"; there is an implication that she traded favors for applause.
28. This cannot be the same Rhodopis of whom Herodotus tells stories in Book II Chap. 134-136, who would have lived about half a century later. Possibly there were two or more courtesans named Rhodopis, Åtlian has the wrong king, or Psammetichus here is not the pharaoh but another Psammetichus, or the story is pure fable, or some combination of these things.
29. This translation follows the received text of Aelian in Stanley's day; but it is possible that it should read "cursing himself for ever having given Leon his sword". "Leon" is not elsewhere recorded in history, but he may be the unnamed young man of Cicero's Tusculan Disputations V XX.60 (why not?)

30. Seselis: probably one of the hartworts, though its exact identification is not easy. [Interestingly, the Oxford dictionary gives the etymology of hartwort as coming from "heartwort"; but given this chapter of Ætlian, perhaps "hartwort" is right after all.] Crabs: the animal, not the plant. How the hart comes by the crabs is another mystery.
31. The story of Eurydice is confusing. According to one likely version, she was the grand-daughter, not the daughter, of Philip; her mother was Alexander's half-sister sister Cynna or Cynane. She and her husband came to, or seized, the throne of Macedonia after Alexander's death, but her troops defected to Olympias (or she just lost) and was imprisoned, then the rest of the story. Unfortunately, there is another Eurydice, one of Philip's many wives, of whom it is also said that Olympias forced her to hang herself. It seems a bit much of a bad thing to have two of these.
32. The same story is found in Book VI, Chap. 11.
33. The charge was of violating the Eleusynian mysteries by celebrating them in his own house. The real fear was that he had used religious ceremonies as a cloak for some kind of conspiracy.
34. This is a mistranslation of a hard-to-translate joke. "Not to my Mother". Underneath there is an understanding that "mother" may be understood as "motherland". "Would you not trust to your fatherland? No, not to my motherland...".
35. We have run into the Decelia of the Decelian wars in Book II, Chapter 5.
36. The career and character of Ephialtes is touched on in Book XI, Chap. 9, Book II, Chap. 43, and Book III, Chap. 1.
37. See Book III, Chap. 47 and note.
38. There were seven Boeotarchs.
39. A small lap-dog from the island of Melita.
40. See Plutarch's Themistocles.
41. Emulation here has its obsolete meaning of "ambitious rivalry" (and perhaps also its (equally obsolete) meaning of "disdain"). One translator notes that Themistocles died in exile far from Athens, so that, he says, the rivalry could not have extended into old age. Those subject to the sins here described are aware that distance is no barrier to their operation.
42. Diodorus Siculus (Book XV) says that Leptines died at war with the Carthaginians, probably on land, at an unidentified place called "Cronium". One comentator notes that there is no proof that Dionysius killed his mother; we may, since we are in a Jane Austen mood in this chapter, add that there is no proof that he didn't kill his mother.

43. Dragon, ἰῖῖῖῖῖῖῖῖ, a serpent. Or dragon.

The Fourteenth Book.

CHAP. I.

How Aristotle stood affected as to love of Glory.

Aristotle Son of Nicomachus, a person that really was, as well as esteemed wise, when one took away from him the honours decreed to him at Delphi, writing hereupon to Antipater, said, "As to those things that were decreed for me at Delphi, and of which I am now deprived, I am so affected, as that I neither much care for them, nor care nothing for them." This he said, not through love of glory ; neither can I accuse Aristotle (who was so great a person) thereof. But he wisely considered that there was a great deal of difference betwixt not receiving an honour, and after having received it, to be deprived of it. For it is no great trouble not to obtain it, but a great vexation having obtained it, afterwards to be bereaved of it.

Chap. II.

Of Agesilaus, and the Barbarians breaking their Oaths.

Agesilaus used to commend the Barbarians who broke their Oaths, because, by perjury they made the Gods their Enemies, but Friends and Assistants to him.

Chap. III.

Of Prodigality.

Timotheus inveighing bitterly against Aristophontes for being prodigal, said, "To whom nothing is sufficient, nothing is dishonest."

Chap. IV.

Of Aristides dying of the biting of a Weezel.

Aristides the Locrian being bit by a Tartesian Weezel, and dying, said, That it would have pleased him much better to have died by the biting of a Lion or Leopard, (since he must have died by something) then by such a Beast. He brooked in my opinion the ignomy of the biting much worse then the death it self.

Chap. V.

What persons the Athenians chose for Government.

The Athenians conferred Offices Civil and Military, not onely on native Citizens, but also often preferred strangers before Citizens, and put them

in authority over the Commonwealth, if they knew them to be truly good and honest men, and proper for such things. They often created Apollodorus the Cyzicene their General, though a stranger, so likewise Heraclides the Clazomenian ; for having behaved themselves worthily, they were esteemed not unworthy to govern the Athenians. And for this thing the City is to be commended, which betrayed not truth to gratifie the Citizens, but not seldome bestowed the chief dignity even on those who were nothing allied to them, yet in regard of their vertue most worthy of honour.

#### Chap. VI.

Aristippus his opinion concerning chearfulness.

Aristippus by strong Arguments advised that we should not be sollicitious about things past or future ; arguing, that not to be troubled at such things, is a sign of a constant clear spirit. He also advised to take care onely for the present day, and in that day, onely of the present part thereof, wherein something was done or thought ; for he said, the present only is in our power, not the past or future ; the one being gone, the other uncertain whether ever it will come.

#### Chap. VII.

A Lacedemonian Law concerning the Complexion and Constitution of the Body, and such as are too Fat.

There is a Lacedemonian Law which saith thus ; That no Lacedemonian shall be of an unmanly Complexion, or of greater weight then is fit for the Exercises ; for this seemeth to argue Laziness, that, Effeminacy. It was likewise ordered by Law, that every tenth day the young men should shew themselves naked before the Ephori ; If they were of a solid strong Constitution, and molded as it were for Exercise, they were commended ; but if any Limb was found to be soft and tender by reason of fatness accrued by idleness, they were beaten and punished. Moreover the Ephori took particular care every day that their Garments should be looked into, that they should be no otherwise then exact and fit to the Body. The Cooks at Lacedemon might not dress any thing but flesh. He who was skilled in any other kind of Cookery was cast out of Sparta.<sup>1</sup> Naucidas Son of Polybiades, for being grown too fat and heavy through luxury and idleness, they took out of the publick Assembly,<sup>2</sup> and threatned to punish him by banishment, unless he alter that blameable and rather Ionick then Laconick course of life : For his shape and habit of body was a shame to Lacedemon and our Laws.

#### Chap. VIII.

How Polycletus and Hippomachus argued the common people of Ignorance.

Polycletus<sup>3</sup> made two Images at the same time ; one at the pleasure of the people, the other according to the rule of Art. He gratified the common people in this manner ; As often as any one came in, he altered the Picture as he would have it, following his direction. He exposed them both together to publick view, one was admired by all, the other laughed at.



Hereupon Polycletus said, "Yet this which you find fault with, you your selves made, this which you admire, I."

Hippomachus a Player on the Flute, when one of his Scholars missed in playing, yet was nevertheless commended by the standers by, struck him with a stick, saying, "You played false, otherwise these would not have commended you."<sup>4</sup>

Chap. IX.

Of the Patience of Xenocrates.

Xenocrates the Chalcedonian, being reproved by Plato for his want of gratefulness, was nothing angry thereat, as is reported, but prudently silenced one who pressed him to answer Plato, saying, This benefits me.

Chap. X.

How Phocion retorted upon Demades.

The Athenians preferred Demades to be their General before Phocion ; who being thus advanced grew high in his own esteem, and coming to Phocion, "Lend me, said he, that sordid Cloak which you used to wear in your Generalship." He answered, "You will never want any thing that is sordid, whilst you continue what you are."<sup>5</sup>

Chap. XI.

How a King ought to behave himself towards his Subjects.

Philiscus on a time said to Alexander, Study glory, yet be not a Pestilence or great Sickneſſe, but Peace and Health : Affirming that to govern tyrannically and severely, and to take Cities and depopulate Countries is a Pestilence ; but to consult the preservation of Subjects, is Health ; these are the benefits of Peace.

Chap. XII.

How the Persian King employed himself whilst he travelled.

The Persian King whilst he travelled had (to divert the tediousness of his Journey) a little stick, which they call Philyrium,<sup>6</sup> and a knife to cut it. Thus were the Kings hands employed. They never had any Books, wherein they might read of something great, memorable, and worthy of Discourse.

Chap. XIII.

Of the Tragedies of Agatho.

Agatho used many Antitheses. Whereupon a person that would have corrected his Writings, told him, that all those should be put out of his Play. He answered, "But you observed not, excellent Sir, that by this means you

blot Agatho quite out of Agatho." So much was he pleased with these, and thought these Tragedies upheld by them.

Chap. XIV.

Of Stratonicus a Lutenist.

A certain person received Stratonicus the Lutenist very civilly. He was much pleased with the invitation ; for he had not any friend to entertain him, being come into a strange Countrey. Hereupon he returned great thanks to the man, who so readily had received him under his Roof. But when he saw another come in, and after him another, and perceived that he had made his House free for all that would come ; "Let us get away, Boy, said he to his Servant, for we have got a Wood-pigeon instead of a Dove,<sup>7</sup> we have not lighted upon a friends House, but upon an Inne."

Chap. XV.

Of the Discourses of Socrates.

It is a saying that the Discourses of Socrates are like the Pictures of Pauson. For Pauson the Painter being desired to make the Picture of a Horse tumbling on his back, drew him running. And when he who had bespoke the Picture, was angry that he had not drawn it according to his directions, the Painter said, "Turn it the other way, and the Horse which now runneth, will then roll upon his back." So Socrates did not discourse downright, but if his discourses were turned, they appeared very right. For he was unwilling to gain the hatred of those to whom he discoursed, and for that reason delivered things enigmatically and obliquely.

Chap. XVI.

Of the ambition of Hipponicus.

Hipponicus son of Callias would erect a Statue as a Gift to his Countrey. One advised him that the Statue should be made by Polycletus. He answered, "I will not have such a Statue, the glory whereof will redound not to the Giver, but to the Carver. For it is certain that all who see the Art, will admire Polycletus and not me."

Chap. XVII.

Of Archelaus, and of the Pictures of Zeuxis.

Socrates said that Archelaus had bestowed fourty Min<sup>Å</sup> upon his House, having hired Zeuxis the Heracleote to adorn it with Pictures, but upon himself nothing. For what cause many came from farre out of curiosity to see the House, but none came to Macedonia for the sake of Archelaus himself, unless he allured and invited any by money, with which a vertuous person is not taken.

Chap. XVIII.

How one that was angry threatned to punish his Servant.

A Chian being angry with his Servant, "I, saith he, will not put you into the Mill, but will carry you to Olympia." He thought, it seems, that it was a farre greater punishment to be spectator of the Olympick Game, in the excessive heat of the Sun, then to be put to work in a Mill.

Chap. XIX.

Of the Modesty of Archytas in speaking.

Archytas was very modest, as in all other things, so in speech, avoiding all obscenity of Language. There happened a necessity of speaking something unseemly, he held his peace, and wrote it on a Wall ; shewing that what he was forced to speak, though forced, he would not speak.

Chap. XX.

Of a ridiculous Story.

A Sybarite a Pedagogue (which kind of people were addicted to luxury as well as the rest of the Sybarites,) when a Boy that went along with him found a Fig by the way, and took it up, chid him for so doing ; but most ridiculously took it away from the Boy, and eat it himself. When I read this in the Sybaritick Histories, I laughed, and committed it to memory, not envying others the pleasure of laughing at it too.

Chap. XXI.

Of the Poet Syagrus.

There was a Poet named Syagrus, after Orpheus and Musæus, who is said first to have sung the Trojan War, daring to undertake this which was the greatest subject.

Chap. XXII.

Of a Tyrant forbidding his Subjects to talk together.

Tryzus a Tyrant, that he might prevent Conspiracies and Treasons against him, commanded the inhabitants that they should not speak together, either in publick or private ; which thing was most grievous and intolerable. Hereupon they eluded the Tyrant's command, and signified their minds to one another by actions of the eyes, of the hand, and of the head. Sometimes they beheld one another with a melancholly brow, sometimes with a serene and chearful. But from the looks of every one it was evident, that they brooked ill their oppressed intolerable condition. And this also troubled the Tyrant who conceived that even their silence, by various gestures and looks, contrived some ill against him. Wherefore he prohibited even this likewise by Law. Hereupon one of them, much troubled at this disconsolate manner of life, and instigated with a desire of dissolving the Tyranny, went into the Market-place where standing he wept bitterly ; the people came and stood all round about him, bursting also into tears. The news hereof was brought to the Tyrant, that they used not any signs, but went grievously ; who making hast to prohibit this also,

and not onely to enslave their Tongues and Gestures, but even to debarre their Eyes of natural freedome, he went on foot with his Guard to prohibit their weeping. But as soon as ever they saw him, they snatched weapons out of the hands of his Guard, and killed the Tyrant.

Chap. XXIII.

Of Clinias and of Achilles, who used to repress anger by Musick.

Clinias was a vertuous person ; as to his opinion, a Pythagorean. He whensoever he grew angry, and perceived his mind ready to be transported with passion, immediately before anger took absolute possession of him, tuned his Lute and played upon it. To those who asked him the reason, he answered, "It allayeth my anger."<sup>8</sup>

Achilles also in the Ilias, singing to the Lute, and commemorating in Song the glories of former persons, seems to me to have thereby asswaged his indignation ; and being Musically given, the first thing of the spoils which he seized, was a Lute.<sup>9</sup>

Chap. XXIV.

Of some persons who have nothing valued Money in regard of their Countrymen. And of some who slew their Creditors.

Of those who despised Money, and declared their own greatness of mind, seeing that whilst they themselves abounded with wealth, their Countrymen were oppress'd with extreme poverty were, at Corinth Theocles and Thrasonides ; at Mitylene, Praxis. These also advised others to relieve such as lay under great want. But the rest refusing, they released such Debts as were due to themselves, and thereby received great advantage, not as to Wealth but the Mind. For they whose Debts were not forgiven rose up in Arms against their Creditours, and excited by rage, invincible poverty, and necessity, slew them.

Chap. XXV.

How one persuaded a State to concord.

On a time the Chians were exceedingly at variance among themselves, and generally infected with that disease. Hereupon, one amongst them, who was naturally a lover of his Country, said to those of his friends, who would that all the adverse party should be cast out of the City, "By no means, said he, but when have obtained the Victory, let us leave some of them, lest hereafter wanting Adversaries, we should War with one another." By which words he appeased them, it seeming to all that he spoke discreetly.

Chap. XXVI.

Of Antagoras railing at Arcesilaus.

Antagoras the Poet meeting Arcesilaus the Philosopher in the Forum, railed at him. But he with an unmoved courage went to that place where he saw there were most men, and discoursed with them, that the Railer might make

a publick discovery of his folly. They hearing Antagoras, turned away from him, blaming him as mad.

Chap. XXVII.

Of Agesilaus.

I commend those above all who suppress rising ills, and cut them off before they grow to a head. Agesilaus advised that they should be arraigned and put to death, who had made a Conspiracy privately by night to assault the Thebans.<sup>10</sup>

Chap. XXVIII.

Of Pytheas an Oratour.

One reproched Pytheas an Oratour that he was wicked ; he denied it not, being convinced by his conscience ; but answered, he had been wicked the shortest time of any that ever had an interest in the Athenian Government. It seems he pleased himself, in that he had not alwaies been bad, and thought it no disparagement to him, so that he were not reckoned amongst the worst. But this of Pytheas was foolish ; for not onely he who doth wrong is wicked, but he also in my opinion that hath an intention to doe wrong.

Chap. XXIX.

That Lysander brought wealth into Sparta.

Lysander brought wealth into Lacedemon, and taught the Lacedemonians to transgress the Law of God, who charged that Sparta should have no way accessible for Gold or Silver. Hereupon some wise persons, who still retained the Laconick integrity : worthy Lycurgus and Pythius opposed him,<sup>11</sup> others who gave way were branded with infamy. And their vertue, which had flourished from the beginning until then, perished.

Chap. XXX.

How Hanno would have Deified himself.

Hanno the Carthaginian through pride would not be contained within the bounds of Mankind, but designed to spread a fame of himself transcending that Nature which was allotted to him. For having bought many singing Birds, he brought them up in the dark, teaching them one Song, Hanno is a God. They hearing no other sound, learned this perfectly, and then he let them loose several waies, conceiving that they would disperse this Song concerning him. But flying abroad, and enjoying their liberty, and returning to their accustomed diet, they sung the notes proper to their kinds, bidding a long farewell to Hanno, and to the Song, which he had taught them when they were kept up prisoners.

Chap. XXXI.

Of Ptolemee surnamed Tryphon.

Ptolemee Tryphon,<sup>12</sup> (for so he was called from his manner of living) when a beautiful Woman came to speak with him, said, "My Sister advised me not to admit discourse with a fair Woman." She confidently and readily replied, "You may receive it then from a fair Man" ; which he hearing commended her.

Chap. XXXII.

Of Pimandridas, who praised not his Son for gathering together Riches.

A Lacedemonian named Pimandridas, being to take a Journey, committed the management of his estate to his Son. At his return finding his means encreased much beyond what he had left, he told his Son that he had wronged the Gods, and those of his Family and Guests : For whatsoever abounds in our estates, should by such as are free persons be bestowed upon them. But to seem whilest we live, indigent, and being dead, to be found to have been rich, is the most dishonourable thing amongst men.

Chap. XXXIII.

Of Plato and Diogenes.

Diogenes being present at a discourse of Plato's, would not mind it, whereat Plato angry said, "Thou Dog, why mindest thou not? Diogenes unmoved, answered, "Yet I never return to the place where I was sold, as Dogs doe" ; alluding to Plato's Voyage to Sicily.<sup>13</sup>

It is reported that Plato used to say of Diogenes, "This man is Socrates mad."

Chap. XXXIV.

Of whom the Ægyptians learned Laws, and of their Judges.

The Ægyptians affirm that they learnt their Law of Hermes.<sup>14</sup> Thus all people magnifie what belongs to themselves. The Judges amongst the Ægyptians were of old the same with their Priests. Of these the eldest was the Chief, and Judged all ; he must be the most Just, and upright of men. He had a Sculpture about his neck of Saphire, which Sculpture was named Truth : but, as I conceive, a Judge should wear Truth not engraved in a Stone, but in his Mind.

Chap. XXXV.

Of Lais.

Lais was called also Axine [An Axe ;] which name implies the cruelty of her disposition, and that she extorted much, especially of Strangers, who were to depart suddenly.<sup>15</sup>

Chap. XXXVI.

That they are ridiculous who think highly of themselves because of their Parents.

They are to be laughed at who think highly of themselves because of their Parents and Ancestors ; for we know not the Father of Marius, but admire him for his own actions. As likewise Cato, Servilius, Hostilius, and Romulus.<sup>16</sup>

Chap. XXXVII.

Of Statues and Images.

Statues which the art of Carving affords us, and Images I use to look upon not carelessly ; for there is much wisdom observable in this Art : which may be argued, besides many other things, from this, that no Carver or Painter did ever represent to us the Muses, in shape feigned, or misbecoming the Daughters of Jupiter : neither was there ever any Artist so mad as to represent them in Armour. Which demonstrateth, that the life of those who are addicted to the Muses, ought to be peaceful, quiet, and worthy of them.<sup>17</sup>

Chap. XXXVIII.

Of Epaminondas and Pelopidas.

I have been told many excellent sayings of Epaminondas the Theban, amongst the rest this ; He said to Pelopidas that he never went out of the forum every day, until he had gained a new friend to add to the number of his old.

Chap. XXXIX.

How Antalcidas found fault with a Present perfumed with Unguent.

A King of Persia, (for I will relate to you something pleasant) dipping a Garland which was woven of Roses, in sweet Unguents, sent it to Antalcidas who came to him on an Embassy for Peace. But he, "I receive saith he, the gift, and commend the civility ; but you have spoiled the native odour of the Roses with the adulteration of Art."

Chap. XL.

Of the Cruelty of Alexander Tyrant of the Pheræans.

Alexander Tyrant of the Pheræans was thought to be extremely cruel. But when Theodorus the Tragick Poet did with much passion act the Tragedy of Andrope, he burst forth into tears, and rising up went out of the Theater : He made an Apology to Theodorus, that he went not away through any slighting or disrespect of him, but that he was ashamed to discover compassion at a Play, not shewing any to his Subjects.<sup>18</sup>

Chap. XLI.

Of Apollodorus his Madness in Wine.

Apollodorus drinking Wine more then any man, did not conceal his Vice, or endeavour to hide his drunkenness, and the ill consequence thereof, but being enflamed and enraged with Wine, shewed himself more bloody, increasing the cruelty of his nature by this corporeal vice.

Chap. XLII.

A Sentence of Xenocrates.

Xenocrates friend of Plato used to say, That it is all one whether we put our feet or our eyes in the house of another man : for he sins as much who looks upon those places which he ought not, as he who enters upon them.

Chap. XLIII.

Of Ptolemee and Berenice.

They say that Ptolemee<sup>19</sup> used to pass his time at Dice. In the mean time one standing by, read the names of condemned persons, and the Crimes for which they were condemned, that he might decree who of them should be put to death. Berenice his Wife taking the Book from the Servant, would not suffer him to reade any farther, saying, That when the lives of men were in question, it should not be so slightly considered, but seriously and not at Play : for there is no comparison betwixt Dice and Men. Ptolemee was pleased herewith, and would never after hear Judicial affairs whilst he was playing at Dice.

Chap. XLIV.

A Lacedemonian Law concerning Covetousness.

A young man a Lacedemonian having bought Land at an under-rate, was cited before the Magistrates and fined. The reason why he was thought worthy punishment, was this ; That being a young-man, he was eagerly bent upon gain. Amongst other things of the Lacedemonians this was very manly, to oppose not onely Enemies but Covetousness.

Chap. XLV.

Of certain Women worthy praise.

We extol of the Grecian Women ; Penelope, Alcestis, and the Wife of Protesilaus : Of Romane, Cornelia, Porcia, and Cestilia.<sup>20</sup> I could reckon many more, but I will not, having alledged so few of the Grecians, overwhelm them with Romane names, lest any one should think I gratifie my own Countrey.

Chap. XLVI.

Of the Battel of the Magnetes against the Ephesians.

The Magnetes who border upon Mæander warring against the Ephesians, every Horseman took along with him a Hound, and a Servant that served as an



Archer. As soon as they came near, the Dogs falling fiercely upon the Enemy, disordered them, and the Servants advancing before their Masters, shot. The Dogs first routed them, then the Servants did them much harm ; and lastly, they themselves fell upon them.<sup>21</sup>

Chap. XLVII.

Of Zeuxis his Picture of Helen, and of Nicostratus a Painter.

When Zeuxis the Heracleote had drawn Helen, Nicostratus a Painter was astonished at the sight of the Picture.<sup>22</sup> One coming to him, asked what was the reason he so much admired the Workmanship ; He answered, "If you had my eyes you would not ask me." I may say the same of an Oration, if a man hath not learned ears, as an Artist skilful eyes.

Chap. XLVIII.

Persons of whom Alexander was jealous.

Alexander was jealous of Ptolemee's good fortune, of Arrhius his turbulency, and of Pytho's study of innovation.<sup>23</sup>

Chap. XLIX.

Why Philip made the Sons of the noblest Persons wait on him.

Philip taking the Sons of the noblest in Macedonia, made them wait upon his person, not in contempt of them, or to affront them, but that he might make them ready and expedite for action. To such of them as were addicted to Luxury, or performed his Commands remissly, he is said to have been very severe. Thus he did beat Aphthonetus, because upon a march, being thirsty, he left his rank, and went out of the way to an Inn. Archedamus he put to death for putting off his Arms, when he had commanded him to keep them on.<sup>24</sup>

The End.

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Notes

Stanley's notes are marked by glyphs (e.g., \*); other notes are numbered.

1. Stanley here skips a phrase: "as expiation for the harm they did to Spartans".
2. Athenaeus says that he was brought before the public assembly and berated. Following this and some textual indications, editors suggest emending the text of Aelian here to have it say the same thing.
3. Polycletus the famous sculptor; see Chap. 16.

4. Aelian tells the same story in Book II, Chap. 6, only there Hipparchus is teaching wrestling. Perizonius proposes emending the text to have it say "played following all the rules", which would give the story more bite.
5. Demades was known for his luxury and for his flattery (both demanded of those beneath him and given to those above). See also Book V, Chap. 12. Plutarch *De amore divit.* (*de cupiditate divit.*) has Antipater say of the elderly Demades, "Demades is like a sacrificed animal: nothing remains of him but a tongue and entrails."
6. Ἰππάρχῳ ἡρώδης ἔδωκεν, a tablet (of limewood, say Lidell and Scott).
7. See Erasmus Adagia.
8. According to Seneca, *De ira* III.IX.2 (sorry: no local links in the online text), this was a Pythagorean doctrine: "Pythagoras perturbaciones animi lyra componebat".
9. *Iliad* IX.185-195; the spoils of Eëtion.
10. Not "to assault the Thebans", but "during the assault of the Thebans". Aelian does not specify exactly what these conspirators were planning, nor does Plutarch, who describes the episode in more detail, *Life of Agesilaus* 32.3-6. Spartan law required that anyone condemned to death have a trial; Agesilaus, in this case on his own and later with the approval of the Ephori, suspended the law. If the intent was to suppress rising ills, it does not seem to have worked, although of course it is not possible to say how much worse things may have gone if Agesilaus had not acted. Or, for that matter, how much better.
11. This is wrong. "Some wise persons, retaining a Laconick integrity worthy of Lycurgus and Apollo [the Pythian god, not a person named Pythius], opposed the introduction of money." Rather than "flourished from the beginning", read "and their original virtue perished little by little" or "insensibly" or "over a long period".
12. This could be Ptolemy Philopator, who, according to Pliny, VII, was surnamed Tryphon. If so, his sister was his wife (not uncommon in the Ptolemaic dynasty).
13. On one of Plato's voyages to Sicily, he angered the tyrant Dionysius, who in response had Plato sold as a slave; see Diogenes Laertius's *Life of Plato*, XIV. Diogenes Laertius in his *Life of Diogenes* reports a different response to Plato's tirade: "No doubt: for I have come back to those who sold me". (Diogenes too had been sold into slavery, or would have been if anyone had wanted him.)
14. Aelian has told us this before in Book XII, Chap. 4.
15. On Lais see also Book X, Chap. 2. Aelian tells the same story in Book XII, Chap. 5, where it is credited to Aristophanes of Byzantium.

16. This is nearly the same as Book XII, Chap. 6. Romulus's father, in some versions of the story, was Mars.
17. This is a slightly expanded version of Book XII, Chap. 2. It may be worth pointing out that a painter may well have represented the muses in armor, or bearing arms: but then they would be taken for someone else. The way you tell that they're muses is in part their number and in part their attitudes (unless, of course, they're labelled). So the argument presented here is on its face a *petitio principii*.
18. For more on the career of Alexander, see Plutarch's *Life of Pelopidas*. He was eventually murdered by his wife Thebe and three of her brothers; among his many cruelties to her, says Plutarch, he had made her youngest brother his lover.
19. Stanley leaves out a phrase here: "it doesn't matter which one". Of the two Ptolemy's whose wives were named Berenice, the more likely is Ptolemy Euergetes III, whose nature as recorded in history accords better with this story than that of Ptolemy Soter. Euergetes' wife is the Berenice of Berenice's Comb.
20. Penelope and Alcestis need no explanation; Protesilaus's wife was Laodamia. Protesilaus was the first to die in the Trojan war. Allowed briefly to converse with his spirit, Laodamia committed suicide so that they would not be separated again. Cornelia and Porcia are well known. Cestilia is otherwise unrecorded; it is probably a manuscript error for Clelia, the Roman hostage of Lars Porsenna.
21. Magnetes, or Magnesians. See Strabo, XIV, who says that, though successful in their war against the Ephesians, the Magnesians and their city were later destroyed by a Cimmerian tribe. Strabo, IV, says that the Celts too used dogs and slaves in warfare, though he doesn't specify how.
22. On the portrait of Helen, see also Book IV, Chap. 12. Nicostratus is otherwise unknown; Perizonius suggests emending to Nicomachos, a painter that Plutarch compares to Zeuxis.
23. See Book XII, Chap. 16 for the beginning of this list. Arrhius, who appears under variant names in different histories, and Python were both officers of Alexander's armies.
24. Stanley leaves untranslated the very difficult passage that ends the chapter. It can be made to read something like "Archedamus thought he had, by his flattery and subservience, gained enough sway over Philip that he did not have to fear punishment."